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A COMPENDIOUS VIEW

Of the GROUNDS of the

Teutonick Philoſophy.

WITH

CONSIDERATIONS BY WAY OF ENQUIRY

INTO THE

SUBJECT MATTER, AND SCOPE OF THE WRITINGS OF

JACOB BEHMEN,

Commonly called, the Teutonick Philoſopher.

ALSO

Several Extracts from his Writings.

AND

Some Words uſed by him explained.

PUBLISHED

By a Gentleman retired from Buſineſs.

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THE EDITOR TO THE READER.

IT is probable you may in the following diſcourſes, meet with ſome things which not only from the manner of expreſſion, but chiefly from the matter of them, may be difficult to be underſtood; my requeſt therefore is, that you will not judge and condemn that which at firſt reading you may not be able to comprehend, leſt by your raſh cenſures, you ſhould ruſh upon the hiding of power; which the prophet Habakkuk ſpeaking of Chriſt in the Spirit, chap. iii. 4. tells us is in his hand;

that is, in the ſpiritual diſcoveries of Chriſt, which are as hands of light, by which he puts forth himſelf, and takes hold of the ſoul.

Who is able to comprehend the diſtinct progreſs and gradations of the Holy Spirit in good minds, ſo as to perceive the various improvements, meaſures, and attainments, the ſeveral capacities, and operations, which are peculiar to each ſoul, in the growth of the new man? It is impoſſible for us to ſet the bound to ſpiritual things; to limit that ſpirit in ourſelves, or others, which is the fountain of divine light, and life in all regenerated ſouls, and is continually ſending forth new ſtreams, and freſh ſucceſſion of living water without ceaſing.

We are too proud to underſtand the condeſcenſions and various communications of divine truth and goodneſs to us. We therefore cannot ſay all above this which we conceive is fancy, dream, and deluſion; or all below that which we have made

made our ſtandard, is common, carnal, and ſuperſtitious: And we ought not to deſpiſe, and contemn that which is below, nor cenſure and condemn that which is above our perceptions. Bleſſed be God, all regenerated ſouls, in the midſt of their greateſt diſtances from one another here below, do all meet in the divine comprehenſion above! They are all incircled in the divine arms, they are all included in the divine love, that has breadth and length, depth and height enough to reach, and hold us all: And if we cannot yet receive and embrace each other in our ſeveral ages, growths, and attainments, it is becauſe we have little, dark, and contracted hearts, feel but little of the love of Chriſt, and are no more filled with that ſpirit which is the ſpring, the centre, the band, to all good ſpirits in heaven, and on earth.

There is as great a difference in the growths of the new man, as there is of the outward body. The loving and beloved diſciple John in his firſt epiſtle,

chap. ii. 12, 13, 14. diſtinguiſhes theſe growths into little children, young men, fathers, twice together, that we might take the more diſtinct notice of them; and the apoſtle Paul told the Hebrews, that children have need of milk, but ſtrong meat belong to them that are at full age, Heb. v. 13, 14. Sure I am, if the reader is truly come within the compaſs of the loweſt of theſe growths, if he is become ſo much as a little child in Chriſt, if he has but that genuine inſtinct, and deſire of ſoul towards God and divine things, which is eſſential to, and inſeparable from the new birth in its moſt infant ſtate, if he has but the leaſt degree of a ſpiritual mind, there are many things in this book which he, his ſoul muſt of neceſſity underſtand, will anſwer to, and acknowledge to be exceeding good: Let then the goodneſs of what you do underſtand, encourage your charity to think that, which at preſent is above your reach, may be as good, or better; at leaſt let it prevail with your

reaſon

reaſon not to judge, and condemn it.

The Jews ſpeak of it as one of the firſt commandments of God to Moſes, and by him delivered to Joſhua, and ſo down to all their elders and wiſe men in all ages, to be ſlow in judging. And it is certainly a much higher and more difficult work to be a judge in matters that are ſpiritual, and of another world, not obvious to ſenſe, ſuperior to uninlightened reaſon, and above all the principles of the natural man, than it is to judge in the affairs of this lower world; and yet it is with great warineſs, and caution, that courts of judicature do proceed to judgment, even in little caſes here below.

The apoſtle Paul cautions us, 1 Cor. iv. 5. "To judge nothing before the "time, until the Lord come." To paſs a judgment, to pronounce a ſentence upon perſons, and principles, in ſpiritual matters, is in its own nature, the greateſt, the weightieſt act our ſouls can put forth; and therefore not to be haſtily

executed: nor indeed at all, without his preſence, from whom all the power, capacity, and authority of ſpiritual judgment is derived. God has committed all this judgment in a moſt eſpecial manner to Jeſus Chriſt; and there can be no true, and right judgment, without him, and where he is not preſent.

Be perſuaded then to do as God has done! Leave all judgment to the Son, to his manner and meaſure of appearing in you, wait in ſtillneſs, and ſilence for his coming, who is to ſet judgment in the earth, and to bring it forth in your ſpirit. Be firſt able to ſay, 'I 'have full power by the Spirit of the 'Lord, and of judgment,' before you take upon you to judge your brother: Do not venture to ſtep into the throne of judicature, till he, whoſe throne it is, lead you up, leſt you find yourſelf before you are aware, in the chair of the ſcorners, inſtead of the ſeat of judgment.

Judge

Judge nothing till Chriſt comes, leſt you yourſelf be then judged, and pronounced by him to be an evil doer, and a buſy body. It is true the ſpiritual man, is ſaid to judge all things.—But the apoſtle, in the ſecond chapter of his firſt epiſtle to the Corinthians, clearly deſcribes the only ſtate capable of a clear and diſtinct diſcernment of things; and ſuch muſt yours be, before your brother can be rightly judged by you. You may indeed ſpeak evil of what you know not, but you cannot fairly judge it until you rightly underſtand it. As a ſpiritual man then read theſe following diſcourſes, and as ſuch give your judgment of them. Remembering ſtill, that every truth is not ſpoken at once to every good man, nor any truth opened to him in its full glory at firſt ſight.

It is ſaid of ſome things our Saviour did, and which were done unto him, that his diſciples underſtood them not; but when Chriſt took away his fleſhly

preſence, and came in more ſpirit, then they were acquainted with them. And he ſaid to Peter, "What I do, thou "knoweſt not now, but thou ſhalt "know hereafter:" John xiii. 7. And in the laſt converſation he had with his diſciples before his crucifixion, he told them, "He had yet many things to ſay "to them, but that they could not then "bear them; nevertheleſs when the "Spirit of truth came, he would guide "them into all truth." John xvi. Faithful ſouls have their ſeveral ſpheres of ſpiritual light and life, but the leſſer circle can by no means contain the greater. If a truth be very ſpiritual, divine grace never ſhews it us in the firſt ray of light, but we become enlightened by beam after beam: And if I by my glimmering light ſhall go about to examine and judge things ſpoken in a clearer day, I ſhall be ſubject to many miſtakes, and in great danger of rejecting the truth becauſe I do not underſtand it. "In my Father's houſe, ſays "Chriſt,

" Chriſt, are many manſions;" this is true of his houſe of grace here below; as well as that of glory above: And is according to the progreſs we make by faith, love and obedience.

Let every chriſtian then ſay of his preſent ſtate, This is my preſent manſion, my preſent heaven; Here it pleaſes God to receive me, thus he diſpenſes himſelf towards me, here I will give him thanks, and will wait, until I can, by the aſſiſtance of his grace, proceed higher: and if another comes and ſpeaks of things beyond my preſent comprehenſion and experience, I will not judge his, nor any man's light, and liberty in my Lord; being convinced of this, that as Chriſt in the fleſh came to his own, and his own received him not, ſo alſo it may be, in his coming in the Spirit.

Inſtead of cenſuring and judging what you do not yet underſtand, be faithful to that which you already know, and anſwer your preſent light with a ſuitable

life; ſo ſhall you grow up, not only into all the needful diſcoveries and truths, which are in the ſcriptures, and all other ſpiritual books, but into him alſo in all things who is the head. Have you received any one ray, any one glimpſe of ſpiritual light into your ſoul, watch it, cheriſh it, walk according to the direction, and leading of it; and this beam ſhall quickly grow up into a glorious day in thy ſpirit. "For the path of the juſt is as the "ſhining light that ſhineth more and "more unto the perfect day."

You may poſſible meet with ſome things altogether different from ſome of your moſt beloved ſentiments, for our authors intended to expreſs their own experiences, and illuminations, and not to gueſs at your opinions. In that caſe do not forget that modeſty and ſobriety of mind, that moderation, allowance, and reſpect, which not only charity, but reaſon, and our own intereſt oblige us always to expreſs towards

all

all ſincere perſons that differ from us: for we all ſtand in need of, and have a right to ſuch a tender behaviour from one another.

We may have wrong notions and opinions of ſpiritual truths, when we think we have the righeſt. So objects appear according to the quality of the medium through which they are ſeen.

You confeſs yourſelf to be a poor fallible creature; you bemoan your ignorance before the Lord, and beg of him that you may know yourſelf: Be not too haſty then in charging your brother with errors, while you yourſelf are not exempted from miſtakes: Do not think yourſelf an infallible judge of his ſtate; while you are but a fallible diſcerner of truth for yourſelf.

It is impoſſible for us to have a perfect underſtanding of ſpiritual truths in this ſtate of frailty. We now ſee but through a glaſs darkly. We can

better

better make a ſhift to puzzle and perplex the notions of another, than know how to diſentangle and extricate our own. The ſun appears not to us in his true brightneſs and glory, when we ſee him in the mornings and evenings, through thoſe earthly vapours and miſts which interpoſe. Such fogs are continually gathering between the God of truth and our underſtandings, while they dwell below; all our ſentiments of ſpiritual truths are at beſt but as a twilight, in which light and darkneſs meet. How unreaſonable is it then while your own light is ſhaded with ſo much darkneſs, to think there is no mixture of light in your brother's darkneſs.

It is the partiality of our knowledge, which cauſes the darkneſs of it, and turns into obſcurity, that which will be plain and pleaſant to us when we come at once to ſee the whole body of divine truth; when we ſhall in one view behold the entire frame and univerſal

verſal harmony of it; the connection and ſympathy of one truth with another, and of each truth with every truth, which being now ſeen alone, perplex us: yet we are all apt to run away with ſcattered bits and ſcraps of ſpiritual truth; every one calling his own pittance, the entire whole. Some are zealous for one, others for another part of divine truth; while we contend for one, we for the moſt part let another go: And while we are ſeeking after one, we generally loſe another.

We continually miſtake one another, and the truth in each other, through our partial diſcovery of things: We have ſo much light and knowledge as through the darkneſs and ignorance mingled with it, ſerves us to diſpute and quarrel with our brethren, but not enough to receive and comprehend them. Truth is one in itſelf: But all truth is not yet thus reconciled in the head of any the moſt perfect man upon earth; although it be ſo in every

ſincere

ſincere man's heart, who is in love with all truth, although he has not yet found out the whole compaſs and circle of it: It is I believe, impoſſible to attain in this life to a full view of the whole face of truth. Our minds and underſtandings are too contracted, to take in thoſe innumerable rays and beams of divine truth; which are every where ſcattered and diſperſed among all the children of light. Thou haſt but one little part of it in all thy notions and opinions; thy brother has another part in his; inſtead of undervaluing his portion, it becomes us much better to be modeſt, and to acknowledge the ſhortneſs of our own; and to ſay of God (with Job upon another occaſion not much different) "Lo theſe are part of his ways, but "how little a portion is heard of him." Job xxvi. 14.

The ſame ſpiritual truth may communicate itſelf to us in various, different, notions and opinions, of which the whole ſtate of things throughout

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the chriſtian world is a ſufficient proof.

The eſſences and kinds of things are immoveable and ever the ſame; however there be an infiniteneſs of uncertainty by the variety and change of outward accidents in the individuals, ſo if you compare one good man with all other good men in all ages, you will find the ſame new nature, the ſame inward divine principle, and the life of God, in every regenerated man; while the ideas and figures of truth and goodneſs upon their underſtandings, and the outward expreſſions of them in their converſations, and practices do exceedingly vary and differ, from the different degrees and operations of their light within, and their different educations and cuſtoms without. The apoſtle tells us, " One believeth he may eat " all things: another who is weak eat- " eth herbs. Let not him that eateth " deſpiſe him that eateth not; and let " not him that eateth not, judge him " that eateth: for God hath received " him.

" him. One man eſteemeth one day
" above another: another eſteemeth
" every day alike. Let every man be
" fully perſuaded in his own mind.
" He that regardeth the day regardeth
" it unto the Lord; and he that regar-
" deth not the day, to the Lord he
" doth not regard it. He that eateth,
" eateth to the Lord, for he giveth God
" thanks; and he that eateth not to
" the Lord he eateth not, and giveth
" God thanks." Both theſe are diffe-
rent, and contrary, in their notions, opinions, and practices; and yet in that difference, and contrariety, do both ſerve the ſame Lord, and are accepted by him; they both in their ſeveral opinions, notions, and practices, have the ſame apprehenſions of the glory of God, the ſame aim and intention of ſoul to make themſelves a ſpiritual ſacrifice to him. Nor does this hold only in the leſſer matters of religion, but in the greater alſo.

What

What controverſies, do we ſee at this day among the beſt of men, concerning the moſt ſubſtantial and vital truths of the goſpel? for even they are not without their darkneſs and miſtakes. What principle of chriſtianity has been univerſally received, and explained alike by all good men, howſoever clearly and expreſly revealed to us in the letter of the ſcripture? Do we not ſee thoſe very perſons, who have (as we have reaſon to judge) entertained the ſame divine truths in the inward power, life, and ſpirit of them; interpret and preach them in notions, opinions and forms, very different and contrary to one another? Do we not ſee them perplexing each other with their own explanations of thoſe very things, in the life and power of which they are all agreed? Look abroad, lay aſide all prejudice, and partiality, and you will meet with the ſame modeſty, meekneſs, and humility of ſoul; the ſame deſire and diligence, in the ſearch after truth;

the ſame holineſs of heart and life; the ſame love to God, the ſame integrity, and purity of intention; in perſons that appear to thee, and to one another, of very different, and contrary minds, and exerciſes, in outward matters of religion; at the ſame time their ſouls are vitally quickened and informed, and their converſations beautified, and adorned, with the ſame ſpiritual truths, which by their explications, they ſeem not to underſtand, yea even to contradict.

I am perſuaded if we judged of ſpiritual things by the weight and ſolidity of an inward principle, and the power of a divine life; and not by the outward form and appearance; or an agreeableneſs to our own notions and opinions; we ſhould diſcover a moſt harmonious agreement in the eſſential and radical principles of divine truth and goodneſs, among thoſe who ſeem moſt of all to oppoſe one another, in their notions and ſentiments. If we did but know how

to

to interpret each others ſouls, we ſhould quickly find, that we differ more in words than in thoughts, and in the notions of things, than in the things themſelves.

Our ſpiritual wiſdom, and happineſs, do not lie in our notions, and opinions of ſpiritual truth, but in the truth itſelf. The apoſtle excellently diſtinguiſhes, and explains this matter, 2 Cor. iv. 6, 7. Where ſpeaking of the light of the knowledge of the glory of God in the face of Jeſus Chriſt, he tells us, "We have this treaſure in earthen "veſſels, that the excellency of the "power may be of God, and not of "us." That the ſpiritual truth which is the ſhining forth of the glory of God in the perſon of Chriſt, the ſupreme univerſal truth, is the heavenly treaſure; the notions, and forms in our underſtandings by which this truth appears to us, are but a part of the earthen veſſel which holds this treaſure. How weak is it to eſtimate the value of ſuch a treaſure

ſure by the veſſel, ſubject to ſo many flaws and frailties? How unworthy is it to aſcribe the excellency of that power to ourſelves, which belongs wholly to God? Sure I am, it is not the veſſel that makes us rich, but the treaſure which is in the veſſel.

Thus again, the ſame apoſtle ſpeaking of the ſame thing, tells us, "The "kingdom of God is not in word but "in power." 1 Cor. iv. 20. This kingdom conſiſts not in the excellency of our notions and apprehenſions, of our words and expreſſions concerning ſpiritual things; but in the inward, life, power, and ſpirit, that is to change the whole man in the faith and love which is in Jeſus Chriſt; into one image of glory. Spiritual knowledge is not a notional, but a real and practical thing. Divine truth is better underſtood, as it opens and unfolds itſelf in the holy and heavenly mind, and life of a ſincere man, than by all the ſyſtems of divinity, and good books in the world.

"God

" God is no reſpecter of perſons, but " in every nation, he that feareth him, " and worketh righteouſneſs is accepted " with him." Acts x. 34. Be he Chriſtian, Jew, Turk, or Heathen; " For " there is no reſpect of perſons with " God." Rom. ii. 11. " The king- " dom of God is not meat and drink, " but righteouſneſs and peace, and joy " in the Holy Ghoſt, and he that in " theſe things ſerveth Chriſt (the true " light which lighteth every man that " cometh into the world) is acceptable " to God and approved of men." Rom. xiv. 17. Whatever his opinions be; whether he eat, or eat not; keep a day, or keep it not; ſo it be to the Lord, to charity and to edification.

All the trueſt and beſt notions and opinions we can have of ſpiritual truth here below, are to be done away, when we arrive at that ſtate above: " For in " this life we know but in part, but " when that which is perfect is come, " then that which is in part ſhall be

" done

" done away." 1 Cor. xiii. 9, 10. We ſhall then loſe all our preſent notions and opinions of ſpiritual things, not in a blackneſs of darkneſs, and death, violently breaking in upon, and over-ſpreading them; but in the brightneſs of an unmixt and eternal light ariſing upon and comprehending them in itſelf. It is yet but a morning light with the moſt enlightened ſouls here on earth. In the firſt breaking of the day, the light appears to us in a variety of colours, one after another; till at laſt the day comes on, and all thoſe colours are changed into pure light. Such are the diſcoveries of ſpiritual things to our underſtandings, while our true day is yet but ſpringing.

We are here in a growing and travelling ſtate, and while we are ſo, motion is better than reſt. We can now no more ſtint and fix our ſenſe of things, than we can hinder and ſtop our own growth; or keep day out of the world when the ſun ariſes. It is not here our

reproach

reproach, but our praiſe, to be ſtill transforming our minds in the renewing of them, that we may prove what the good and acceptable will of God is. To change for improvement, to alter our minds for the better, is not our inconſtancy, but our virtue. This is only to change, as all things do, when they increaſe: nothing ſpeaks us more rooted, fixt, and eſtabliſhed in the love of God and truth than ſuch a change.

Why then do you lay ſo great a weight upon thoſe notions and opinions which you had not the other day, which you may loſe to morrow, and which are finally to be ſwallowed up? Why ſhould an obſcure curious, or unneceſſary opinion, be imployed to the prejudice of that charity that ſhall never fail? All our notions and opinions are changeable, and temporary things: They paſs away, and confute themſelves, while we are contending for them; but love is a laſting and eternal duty and perfection. This

ſhall

ſhall remain, when all our notions and opinions of one ſort and another, ſhall for ever ceaſe to be, ſhall either ſink down into their firſt darkneſs, out of which they ſprung; or riſe up into, and happily loſe themſelves in their original light.

Let us ſeriouſly conſider how miſchievous the want of divine charity has all along been to chriſtians, and to chriſtianity itſelf. What floods of miſeries have the differences and animoſities of well-meaning men about opinions, brought upon them? It is this has given ſuch a ſcope to our pride, ambition, covetouſneſs, bitterneſs of ſpirit and revenge, as has been more wounding to religion, than the malice of all the wicked men in the world can poſſible be.

It is the want of this charity, that has made chriſtians (who ſhould be the beſt of men) much worſe to each other, than wild bears and beaſts of prey, for they devour not one another of the ſame kind.

kind. It is the want of this charity that has raiſed ſo many jealouſies, heart burnings, mutual provocations to wrath, and thoughts of revenge among chriſtians of almoſt all denominations; and has cauſed them to lay the weight and ſtreſs of religion upon notions, opinions, outward modes and forms, and not upon the truth and ſubſtance, which is Jeſus Chriſt, and his Spirit; that always ſpeaks the ſame language, and gives us in charge to love one another. For this reaſon the righteous God ſeems at this time to be giving up the whole frame of nature to confuſion and deſtruction, and to be drowning the face of the earth in blood.

How clear is it from ſcripture, that the faith which worketh by love, is that only which is acceptable to God. The apoſtle Paul Eph. iv. clearly ſhows, that the bond of peace, and our union with God in Chriſt, depend not in knowledge or in agreement of opinions, (much leſs in outward forms of worſhip) but in an unity in that divine

Spirit, which is the common ſoul of the church, the conſtituting and conſerving principle of all true chriſtianity. We are not united to Chriſt, and to one another, by the ſame opinions and forms; but by one and the ſame Spirit, [as the ſympathy and union of all the members in Chriſt's body ariſe from, and is preſerved by the unity of the divine Spirit] nor can any difference of opinions and forms divide us from Chriſt, if they are held in chriſtian faith and obedience; and therefore ought not to ſeperate us from each other. The way to preſerve this unity of the Spirit in the myſtical body of Chriſt, is by walking with one another with all lowlineſs and meekneſs, with long ſuffering, forbearing one another in love; and not by a proud, impatient, and angry impoſition of our own notions, and modes of religion upon them. This may indeed be a policy that may ſerve the intereſt of the common enemy of mankind, to deſtroy the ſouls of men, but there is nothing

of

of the true Spirit of Chriſt in this temper, nor of a right endeavouring to keep the unity of his Spirit in ſuch a proceeding.

So long as we are under the influence of different complections, educations, and intereſts; it is unreaſonable to expect a ſameneſs of opinions, and ſentiments among the moſt ſincere men. Nor is there any remedy but a mutual forbearance, until God ſhall be pleaſed to enlighten our minds with a more perfect knowledge of his truth. This forbearance cannot be more our duty, than it is our intereſt, for our preſervation in the midſt of our powerful luſts within, and potent enemies without. If all good intentioned men could but tolerate one another, this wicked world muſt be bound to endure them all. Could they but hold together and love one another, no violence of their enemies could break them. Goodneſs is ſtronger than evil, and therefore the good thus united, muſt be too powerful for the evil, with all its conſpiracies

and

and force. What a root of miſchiefs have the diviſions of good intentioned men been in all ages to themſelves. From hence we may derive all the evils we feel, and thoſe alſo we fear.

There is not in the univerſal nature of things a more intimate ſympathy, than that betwixt truth and goodneſs; they are united by an eternal bond and differ only as the heat and light of the ſun.

And now Reader, I take my leave of you, earneſtly wiſhing, that you may read theſe diſcourſes in the ſame ſpirit which brought them forth from the fountain of all love and truth. It is not by the ſagacity of our natural underſtandings, but by being rooted and grounded in love that we come to comprehend ſpiritual truths: That this love may abound in you yet more and more in heavenly knowledge, and in all judgment to approve things that are excellent, is the hearty prayer of

Your well-wiſher,

The EDITOR.

MEDITATIONS

AND

CONTEMPLATIONS

Recommended to the Reader before he proceeds to read the following Tracts.

MY ſoul, firſt ponder thou God's immenſity; as it is written, "Whither ſhall I go from thy pre-"ſence?" This globe of earth and ſea is great, but to the deep from ſtars to ſtars is a point to a vaſt cicumference, and that vaſt deep is a point to another proportionably greater than this is to our ball; and all that, and twenty or twenty thouſands of ſuch deeps, compared with him is nothing, for if ſpoken out by him, it leaves him nothing the leſs, for he is ſtill infinite as before.

Again, meditate thou his omnipreſence, for no point or leaſt centre of

the leaſt imaginable circle exempts him, but in every ſuch part is the ſame infinite undivided Jehovah entirely preſent; his omniſcience is hence undeniable, for he that made the eye ſhall he not ſee? Behold again his omnipotency, whereby he from eternity and in eternity generates his only Son, and by him all eternal glories, and in the abyſs of his infinite power is the dark abyſs; "If I make my bed in hell thou art "there."

Concerning man, reflect thou (my ſoul) with grief and aſtoniſhment. What a God is he whom the black mouths of vile crawling worms and proud duſt, do deſperately abuſe by profane ſwearing; as if that holy and fearful, awful name was a common thing, wherewith they make blaſphemouſly bold with helliſh execrations. Again, what a hell doth the Lord's redemption free all from, whoſe diſcording forms of Life in the firſt principle, are atoned by kindling the ſaving renewing light of life in them

of

of the holy ſecond principle, being a fifth form and quinteſſence, turning by the ſupreme tincture, everlaſting dying, into eternal life, and regenerating a holy bright child, out of a Corrupt, dark impure mother. Again, what can the ſummit of ſelfiſh ſkill, ſharpeſt ſpeculation and penetration into divine ſacred myſteries avail, if thou arrive not into the holy ſelf-ſame principle by mortification and the firſt reſurrection? what ſhort of that can make thee better than the devils? what can the exacteſt form of godlineſs advantage thee more than it doth him, who can transform himſelf into an angel of light?

Then (O my ſoul) proceed on to meekneſs, integrity, faith and love in holy fear till thou come to the feet of thy Jeſus: Or move not at all, but remain a ſwine, a dog, a beaſt, inwardly a devil; for if thou goeſt part of the way only, thy fall as of a ſtone from a high place is the moſt heavy, but to perſevere

will

will make thee more bleſſedly happy, than hell is miſerably accurſed.

Eternity is as incomprehenſible as the eternal God, as far beyond men and angels as infinity is beyond our ſhort, narrow, ſhallow and ſuperficial meaſures. This God, this Chriſt, this holy principle is our God, our Chriſt, our holy life, for ever and ever, and were there any thing after for ever, it were ours too.

Look then (O my ſoul) fixedly on this freehold, and diſdainfully, on all viſible and inviſible melting idols and airy bubbles, breathe, preſs, pant, ſweat, freeze, ſuffer, fight, run, watch, perſevere, till thy dry huſk crumble and fall off, and thou ſhalt reap once and for ever, more than eye or heart can ſee or conceive.

CON-

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ERTARA's in the First Part.

Page 4. line 7. read *vails* not *veils*, and as often as that word occurs. P. 10. l. 12. read *he creates it out of*, *and*. P. 14. l. 5. read *centres* and not *center*, and as often as that word occurs. P. 24. l. 17. read *the centre from whence it is produced*. P. 46. l. 9. read *and the divine Chaos are before it*. P. 78. l. 11. read *of another diſcourſe*.

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ERRATA's in the SECOND PART, beſides thoſe noticed in Page 160.

Page 27. l. 12. read *ſince they both proceeded*, l. 14. read *and are but one thing*. P. 28. chap. I. read *of the two principles*. P. 77. l. 7. read *lapſed*. P. 96. l. 5. read *principles*. P. 139. l. 2. read *what of Chriſt*. P. 145. read *who the heir of all things is not, and who he is*. P. 156. l. 27. read *obtain*.

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ERRATA's in the THIRD PART.

Page 22. l. 3. read *from ſleep*. P. 27. l. 13. read *a new*. P. 69. l. 9. read *maſter*. After P. 80. chap. VII. begins 81 not 55. P. 92. l. 27. read *holy world*. P. 102. l. 17. dele *in*. P. 105. l. 13. dele the laſt word *and*.

The SEVEN SPIRITS of GOD, or POWERS of NATURE,

As they [ſince the Fall of Lucifer] ſhew and manifeſt themſelves, in Love and Anger, both in the heavenly and helliſh Kingdom, and alſo in the Kingdom of this World and earthly Kingdom. Taken from JACOB BEHMEN's MYSTERIUM MAGNUM, Page 22.

Anger.	1 Aſtringent Deſire.	Helliſh.	Hardneſs, Cold,	World.	Cold, Hardneſs, Bone, Salt,
	2 Attraction or Compunction of Senſe.		Covetouſneſs, Compunction,		Poiſon, Life, Growth, Senſes,
	3 Anguiſh or Mind.		Envy,		Sulphur, Perceivance,
	4 Fire or Spirit.		Enmity, Pride, Anger,		Pain,
Love.	5 Light or Love Deſire.	Heavenly.	Love Fire,	Earthly Kingdom.	Spirit, Reaſon, Deſire,
	6 Sound or Underſtanding.		Meekneſs, Divine Joy,		Venus Sport, Life's Light, Speaking, Crying, diſtinguiſhing,
	7 Body or Eſſence.		Heaven.		Body, Wood, Stone, Earth, Metal, Herb.

The TEN FORMS of FIRE. Extracted out of J. BEHMEN's Anſwer of the firſt of the forty Queſtions of the Soul.

Form 1. The eternal Liberty (having and being in itſelf the Will) ſignified by *Sem.*
Form 2. The being Deſirous, ſignified by *Arphaxad.*
Form 3. The ſharp drawing, cauſing the oppoſite Will, ſignified by *Salah.*
Form 4. The Flaſh, or Lightening, cauſed by the Liberty, and cauſing the Anguiſh, ſignified by *Eber.*
Form 5. Eternal Nature or Great Myſtery, whence the two Kingdoms proceed, ſignified by *Peleg.*
Form 6. The two Princples of Fire and Light. *Regu.*
Form 7. The Magia making its own Looking-Glaſs: as Life is of Fire and Water. *Serug.*
Form 8. The Turba that breaks the outward Life, Strength and Omnipotence. *Nahor.*
Form 9. The Virgin Tincture: Love Fire: Life of Angels and holy Souls. *Terah.*
Form 10. The Entrance into the holy * Ternary: corporiſing of Angels and holy Souls.

* Which is the holy Earth, or holy Fleſh, ſignified by *Abram.*

Prin. 1. The Spring or Fountain of Darkneſs.
Prin. 2. The Virtue [or Power] of Light.
Prin. 3. The Out-Birth [generated] out of the Darkneſs by the Power of the Light.

Repreſented by SIMILITUDE.

1. Man's Soul, giving Reaſon and Thoughts, ſignifies the *Father*.
2. The Light ſhewing the Power of the Soul and how to direct it, repreſents the *Son*.
3. The Mind reſulting from this Light and governing the Body, reſembles the *Holy Ghoſt*.

ALSO

1. The Darkneſs in us which longs after the Light, is the - - - *Firſt Principle*.
2. The Virtue of the Light whereby we ſee intellectually, is the *Second Principle*.
3. The longing Power proceeding from the mind, and that attracts or impregnates itſelf, whence grows the material Body, is the - - - - - *Third Principle*

And note, There is an Incloſure or Stop between each Principle. See Chap. VII. of J. B. Book called *The Three Principles*. Verſe 21, 22, 23.

A

TREATISE

OF

ETERNAL NATURE.

By J. P. M. D.

THE

AUTHOR

TO THE

READER.

I MAY ſeem to write in the dark to many, and this diſcourſe perhaps will ſeem a new and ſtrange paradox to others, but it has been before revealed by the Holy Spirit, to that enlightened philoſopher Jacob Behmen. He firſt indeed manifeſted this myſtery to the world, of eternal Nature, with her

ſeven eſſential forms, or original working properties; which was, I ſay, a very great manifeſtation, though received by few, who could underſtand the writings of that deep philoſopher, which had many veils and coverings; but the time of the lily is at hand, and the morning-ſtar is already riſen, and the ſun of the eternal goſpel is about to riſe; its dawn or day-break already ſtrikes our eyes with a glimmering of that glorious light, whoſe ſplendor rejoices the hearts of the faithful, who wait for this glorious day. The eternal goſpel ſhall then be preached, and all myſteries revealed. I ſay, the day is at hand, even at the door. In the mean time I deſire thee to accept of this ſmall opening of eternal Nature, as a preparative to the opening of other myſteries; conſider it ſeriouſly and without prejudice. Have a care of vain philoſophy, and the rudiments of men, it is the apoſtle Paul's advice,

who

who was acquainted with the teachings of the Spirit. Outward forms, notions, and academical knowledge, have almoſt baniſhed the Spirit of God out of the hearts of men, and have ſerved only to make men high minded and proud, to deſpiſe their brothers, and to cry out, all is fancy and deluſion, that agrees not with their tenets. I am not againſt human learning, I have known what it is: but I would not have it ſet above the Spirit of God; nor the teachings of the Spirit to truckle under it. For God has ſaid, " He will deſtroy the wiſdom of the " wiſe;" and he will make himſelf known to babes, and to ſuch who in a child-like innocency wait for the teaching of the Moſt High, and bring " to " nothing the underſtanding of the " prudent." The wiſdom of this world is indeed but folly at the beſt. I confeſs myſelf the leaſt of all ſaints, and not worthy of the knowledge of

thoſe deep myſteries which God has revealed to me, and which has been manifeſted to my eternal ſpirit; but God has thought good to uſe me as an inſtrument in his hand; the effect of which I leave to God, deſiring to be ſerviceable to thee into whoſe hands this little book may come, and remain

Yours in the love of Jeſus Chriſt,

Our bleſſed Redeemer,

J. P.

OF

ETERNAL NATURE.

What eternal Nature is.

1. THE ſubject is, concerning eternal Nature's eſſence: It is a moſt noble ſubject to look into. None could lay a deeper ground, as to this ſubject, than divine Jacob Behmen has done; yet I find that he is underſtood by few, and miſunderſtood by moſt: this has induced me to ſearch into the nature of this ſubject for my own private ſatisfaction, according to

the inward light of my own intellect, and the inward diſcoveries of the Triune Deity to the ſpirit of my ſoul.

I ſhall confine my diſcourſe to theſe two general heads. The

Firſt, What eternal Nature is in its firſt original and purity? The

Second, What kind of eſſence, or principle pure eternal Nature is?

I begin with the firſt of theſe.

2. Eternal Nature, as it came out of Wiſdom's hand, was a pure eſſence; and thence called pure Nature; being free from ſin, and evil, and all mixture of imperfection, ſhe was then all fair, clear, ſpotleſs, faultleſs and ſinleſs. Now for the manifeſtation of this great myſtery of eternal Nature, what it is, I will open it in the original cauſes of it, that is, the efficient, material, formal and final.

3. Concerning the efficient cauſe of eternal Nature, who can be the Author and Creator of eternal Nature but the Triune Deity? The Father, Son, and Spirit, muſt be the Creator of eternal Nature: not the Father without the Son and Spirit; nor

nor the Son without the Father and Spirit; nor the Spirit without the Father and Son; but the Triune Deity in joint co-operation. Therefore the Triune Deity in the globe of eternity, ſubſiſting in pure Deity, muſt be before eternal Nature by way of efficiency, as the cauſe is before the effect, and are diſtinct, as cauſe and effect. God therefore is not eternal Nature, nor eternal Nature God, becauſe eternal Nature is formed by God, as the efficient. And thus we ſee that God can ſubſiſt without nature, but eternal Nature's eſſence cannot ſubſiſt without the Triune Deity: God comprehends eternal Nature, but eternal Nature cannot comprehend him, who, as being the efficient cauſe of eternal Nature, is higher in his own eternal unity and ſimplicity. Now that God is the author of eternal Nature, ſcripture teaches us, when it tells us, that "by the Word all things were "created; and that without him nothing "was made, that was made." Now if the Triune Deity was the creator of eternal Nature, he muſt needs be before it, and diſtinct from it, and ſubſiſt in a far higher eſſence, than eternal Nature's eſſence is. For if any ſhould aſk what is

above, before, and beyond eternal Nature's eſſence? I can only reply the Triune Deity, in the globe of eternity, who is the efficient cauſe of eternal Nature; and here we muſt ſtop: for we cannot go beyond the firſt cauſe of all things.

4. We proceed to ſpeak of the efficient cauſe of eternal Nature, and that is God: and will briefly declare how God does not only create eternal Nature by way of efficiency, but alſo that he creates it out of and from himſelf by way of eſſentiality. Thus the divine philoſophy inſtructs us, Rom. xi. 36. "Of him, and from him, and to "him, are all things." That is, all things proceed eſſentially from him; and if all, then eternal Nature muſt proceed materially, and eſſentially, out of God's eſſence; 1 Cor. viii. 6. "To us there is but one "God, by whom are all things [efficiently] and of whom are all things [eſſentially]." Neither can it be otherwiſe, for when God was to create eternal Nature, there was nothing beſide himſelf, out of, or from which he might create it; wherefore it follows, that eternal Nature muſt proceed eſſentially and ſubſtantially from God. And indeed God could not be

the

the firſt original eſſence of all eſſences, if there was any eſſence which was not created out of God's eſſence. Wherefore we muſt conclude, that eternal Nature's eſſence did proceed from God's eſſence by way of eſſentiality, as well as by that of efficiency.

5. But the great myſtery lies here, to know how eternal Nature does proceed from God's eſſence, and what God's eſſence is, from whence eternal Nature does proceed. Now to this, I ſay, that eternal Nature proceeds from God's abyſſal eſſence, generated out of himſelf; for as was ſaid before, there was no other eſſence to generate it from. You will ſay, what is this abyſſal eſſence which is the original ground of all eſſences? I anſwer, *It is an immenſe, deep, void ſpace, a bottomleſs and boundleſs abyſs, yet not without beginning:* for God generated this abyſſal eſſence out of his own eternal eſſence, as was manifeſted to my ſight by God's Spirit, elſe I could not write of it as I do, had I not ſeen the pattern in the mount of eternity. When, I ſay, God was the original of this abyſſal eſſence, I mean the Triune Deity, in their eternal unity, for they are the joint co-

operators in every created eſſence; they work inſeparably: one does not work without the other. But the myſtery is yet in the manner how God does generate this abyſſal eſſence out of himſelf. To clear this, you muſt know that in God there is an eternal will, and this eternal will does make a beginning and end to himſelf; and ſo the beginning entering into the end, and the end into the beginning of himſelf, there is formed out of himſelf this round abyſſal globe. Thus you ſee the *will of God is the beginning and end of this abyſſal eſſence.* The materiality alſo of this abyſs is generated out of himſelf; becauſe there was nothing beſide himſelf to generate it from, therefore the eternal deſiring will, muſt generate this abyſs out of itſelf; and he formed it into a circle or globe, that is, the deſiring will looking into itſelf, and finding nothing but himſelf, does put an end to himſelf; and ſo *the beginning cloſing with the end there is formed a round or globe.* Thus you ſee the higheſt ground that we can have of this abyſſal eſſence, namely, the deſiring will of God, which will is the firſt and laſt cauſe of all things, from which free, efficacious

cacious will, God does ſtile himſelf the Firſt and the Laſt, the Beginning and End of all things; the ſcripture teaching us, *that from his will, by his will, and for his will, all things were created.*

6. Now we will proceed to conſider the nature of this abyſſal eſſence, which as was hinted before, is a deep, immenſe, boundleſs, void ſpace, and is therefore called the abyſſal eſſence, or ground, without ground. When I ſay this abyſſal eſſence is without bounds, I do not mean in relation to God, by whoſe will it is bounded and comprehended, but in relation to our ſpirits. In this void, immenſe ſpace there is nothing to be ſeen, no darkneſs, no fire, no light, no creature, but is indeed an unſearchable deep without any eſſence, though it be the ground of all eſſences, and that from whence eternal Nature's eſſence does proceed: and though the ſpirit of the creature ſees no eſſence in it, yet God's eye ſees all things in it, becauſe it is the original ground of all eſſences; yet is no viſible eſſence to be ſeen in it. This abyſſal eſſence generated out of God, to be the ground of all eſſences, is

called

called by ſpiritual writers, the Divine Chaos, and the original of all eſſences, from whence all created eſſences, principles and centers do proceed. Thus I have brought you to the firſt original of all eſſences, under the Triune Deity, which is this abyſſal ground or eſſence: with reſpect to which abyſs, God calls himſelf the firſt and the laſt of all eſſences. Concerning this ſubject Behmen ſpeaks thus, in his deep writings: 'If the ſpirit of the ſoul could come 'into the eternal nothing, then he would 'come into that original ground, whence 'eternal Nature and all creatures did 'proceed.' He alſo terms this eternal nothing, the eternal ſtillneſs, becauſe as no eſſence is to be ſeen in it, though it be the ground of all eſſences; ſo there is no life, no motion, no working ſource to be found in it, but an eternal ſtillneſs, though indeed it be the ground whence all life, motion and working power do proceed. This, divine Behmen well underſtood, therefore he ſays, 'If the ſpirit of the ſoul could 'ſink down into this eternal nothing, and 'abyſſal ſtill eſſence, then he would come 'into that ground where God was when

'he

' he brought forth: eternal Nature and crea-
' tures, and from whence he brought forth
' eternal Nature.'

7. And thus I have led you to the original ground of eternal Nature, even the abyſſal eſſence of eternity, or divine chaos; wherein God's eternal eye does ſee all things lie hid, yet without eſſence. All eternal eſſences, centers, principles, worlds, elements, colours, and whole eternal Nature with her ſeven working properties are hid therein, and from thence are brought forth by the wiſdom of God.

8. God brought this abyſſal eſſence out of himſelf, that it might be the original ground of all eſſences; this was the end why the Holy Trinity introduced themſelves into this eternal beginning. God indeed is without any beginning, but the will of the Trinity has been pleaſed to generate itſelf into a beginning, which is the abyſſal eſſence, the beginning of all eſſences whatſoever, and particularly of eternal Nature.

We are to obſerve here, that the eternal world, where the majeſtic ſovereignty of the Deity is manifeſted, called the ſtill eternity, (heretofore treated of by me) is far

different

different from the eternal nothing, and abyſſal ſtill eſſence, of which we have been here ſpeaking.

If you aſk me what is above and before this abyſſal eſſence.

I anſwer, the all-ſeeing eye, the eternal free will of the Deity, in the ſtill eternity, in the original globe of the high and lofty eternity; whence the Triune Deity manifeſts the bright flaming glances of his majeſty, and the glory of his ſovereignty with his perfection, called attributes, namely, his infinity, all-ſufficiency, omnipotency, which are not manifeſted in this abyſſal ſtill eſſence.

Wherefore it appears that the original globe of eternity is above it, and diſtinct from it: this divine chaos being ſet by the eternal will of the Deity, as a middle gulf between the eternal world; [where ſtands the ſtill eternity in all its eſſential goodneſs, namely, in its eternal unity, ſimplicity and pure Deity;] and eternal Nature's eſſence and her working powers.

You are likewiſe to diſtinguiſh the globe of eternity, from the light world, in which paradiſe, the angelical world, the glaſſy ſea, mount Zion, and the New Jeruſa-

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lem are placed; and though theſe be called by us the heavenly world, as in truth they are, yet they differ from the ſtill eternity in the globe of the high and lofty eternity.

All thoſe worlds forementioned, paradiſe, the Angelical world, &c. ſpring out of the light of eternity, and the light eternity is born out of eternal Nature's eſſence, and therefore they are diſtinct: for the ſtill eternity in the eternal world ſtands before, above, and without eternal Nature's eſſence.

Theſe things being premiſed, we come to ſpeak of eternal Nature's eſſence, which is generated out of the abyſſal eſſence.

Concerning eternal Nature's Eſſence.

9. Eternal Nature's eſſence, *Is an eternal eſſence generated out of the divine chaos, or abyſſal eſſence, and reduced into matter and form for the good pleaſure of the will of God.*

Firſt, Here is the efficient cauſe of eternal Nature, God's eternal free will, willing and deſiring it.

Secondly, You ſee out of what or from whence eternal Nature is produced, namely, out of God's divine chaos, not out of the

the ſtill eternity, nor out of the eternal unity of the Triune Deity.

Thirdly, It is brought forth by God's will out of this eternal ground into matter and form, which I am now to ſpeak of.

Fourthly, The final cauſe is alſo ſignified in theſe words, *for the good pleaſure of his will.* Now the will of God was to bring forth eternal Nature, with all her working eſſences, to be the original eſſence and ground of all created eſſences whatſoever, nothing being created without it, but from it eſſentially and originally.

Queſt. But you may poſſibly aſk, what is the difference between the abyſſal eſſence, which is the original eſſence of all eſſences, and eternal Nature, which is the *ground* of all eſſences?

Anſw. There is a very great difference; the Triune Deity ſees that all things lie hid *in his divine chaos*, but without eſſence: but *in eternal Nature's ground* he ſees all things eſſentially, and the materials and inſtruments to bring forth all things from eternal Nature's ground. So that *eternal Nature is God's workhouſe*, wherein he has whatſoever materially are required to creation. *In the eternal nothing is no actual*

eſſence,

eſſence, but in eternal Nature all eſſences for creation are actually brought forth by God's wiſdom and power.

Again, *In the divine chaos* there is nothing but an eternal ſtillneſs, no motion, no moving power; but *in eternal Nature*, God ſees an actual working ſource, power, life and motion, to create from and with: *In the abyſſal eſſence* God ſees all theſe lie hid, all life, all power, but only potentially, not actually.

10. Now I proceed to the third particular, to ſhew the manner how God by his eternal will brought forth eternal Nature, out of the abyſſal eſſence into matter and form. Here I muſt open two particulars. *Firſt*, What the matter is, of which eternal Nature is created? And *Secondly*, the manner how performed by God: and then paſs to the formal cauſe.

Concerning the material Cauſe of eternal Nature.

The original matter of eternal Nature is made up of fire, and light, with their eſſential properties belonging unto them, and the four * Eternal elements of fire, water,

* This word Eternal, when thus applied, is only to be underſtood *à parte poſt*, and not *à parte ante*, as the ſchool-men diſtinguiſh, for ſo nothing is eternal but the Triune Deity of the holy Trinity.

water, air, and earth, are the materials of eternal Nature's essence; for if these were taken away, eternal Nature would cease to be.

Concerning the eternal Element of Fire.

11. The eternal element of fire, is the first matter and ground of eternal Nature's essence, and therefore we will speak of it in the first place.

If we would understand the nature of this element, we must know the birth of it, and how it was brought forth by God. When it pleased the eternal will of God to move on the face of the abyssal essence; he from thence brought forth the four eternal elements, to be the first principles of eternal Nature, and the element of fire in the first place, together with its intrinsical and essential properties, to be the original beginning of eternal Nature's essence. Here you see the creator of it, is the eternal will of the Triune Deity, Father, Son, and Spirit, for they have but one will among them.

12. In the second place, we see the ground whence the will of God brought forth this element of fire, namely, out of

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the divine chaos or abyſſal nothing: I do not ſay it came immediately from the Deity in its eternal unity and ſimplicity; for in the pure Deity there are no eternal elements, no duality, no contrariety, becauſe the pure Deity is an eternal unity in itſelf.

13. In the third place, it is neceſſary to ſpeak a word how the eternal will brought forth this element of fire, out of the divine chaos. The eternal element of fire was brought forth from the abyſſal eſſence, by the wiſdom and omnipotence of God; neither need we to enquire further into the manner of its production, becauſe a multitude of words will but darken the manner of its birth. The highly illuminated Behmen has ſet it forth from its deep ground, how this eternal element was brought into exiſtency by, through, and from, the eternal will of God; but there are but few that can underſtand him, and thoſe that do, comprehend a great myſtery; for reaſon, with all its academical knowledge, cannot comprehend it; it being only to be diſcerned by an intellectual ſight.

14. In the next place let us conſider, what is the nature of eternal fire?

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This element is created by God to be a fierce, mighty, penetrating, conſuming eſſence, as appears from the eſſential and inſeparable properties it is created with, all which do manifeſt the nature of this created fire-eſſence. The firſt of theſe properties is darkneſs, which conſiſts in aſtringent harſhneſs, from which dark harſhneſs doth ariſe bitterneſs, with its pricklineſs, and out of this bitter pricklineſs does ariſe the eternal woe and tormenting anguiſh, called the ſting of the bitter anguiſh, and from this bitter ſting is born the fierce fire-eſſence. Thus Behmen ſets it forth, to whom I ſubſcribe; he makes the fire-eſſence the fourth form of eternal nature. That is to ſay, the dark aſtringent harſhneſs is the firſt form, to the bringing forth of the fire: the bitter ſting the ſecond: the anguiſh the third: and the fire flaſh out of the anguiſh the fourth form: which compleats this eternal fire-eſſence.

But it may perhaps make the nature of this fire-eſſence more plain, if I add to the former theſe following properties: To the fire-eſſence do belong fierceneſs, wrathfulneſs, ſternneſs, ſulphurouſneſs, ſalnitrouſneſs, conſuming, devouring, flying up and

elevating

elevating itſelf: theſe are the eſſential properties of the eternal anguiſhing fire ſpirit: becauſe it cannot ſubſiſt without them, nor be ſeparated from them,

Now it is eaſy by theſe properties to give a deſcription of the nature of this fire-eſſence, namely, that it is a dark, harſh, bitter, anguiſhing, fierce, fiery, wrathful, ſtern, brimſtony, ſalnitrous, conſuming, elevating fire ſpirit: and the ſtrength and force of this eſſence conſiſts in the fore-mentioned properties, and more particularly in its fierceneſs, conſumingneſs, and ſelf-elevation; for without theſe it would be weak and feeble.

Queſt. If you aſk me, wherein the goodneſs of the fire-eſſence conſiſts?

Anſw. I anſwer, in all its eſſential properties, for they are all good and ſerviceable to the end for which they were created, and the eternal fire-eſſence by means of them becomes a fit inſtrument for God to work with. Therefore there is no evil property to be found in this fire-eſſence, for if there was, God muſt be the author of it, he being the ſole creator of fire. But indeed God created it to be a good ſervant, to ſerve his eternal will, not

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that it might lord it, and reign over the Deity; for this would not have ſuited with his eternal wiſdom, by which all things were brought forth: ſince therefore it was created by God, it muſt needs be good, *for no evil can proceed from God by way of efficiency.*

Concerning the Element of eternal Water.

15. We will now proceed to the element of eternal water.

This element is the next matter of eternal Nature's eſſence, and conſequently to be treated of next to the fire. Its efficient cauſe is the ſame with that of the fire-eſſence, namely, the eternal will of God. The center from whence it is produced, is the ſame, namely, the eternal nothing, or abyſſal eſſence; and the manner how, is alſo the ſame, namely, by the divine power and wiſdom. Wherefore we refer you to what has been ſaid before concerning the eternal element of fire.

The nature of this eternal element of water, is a meek, mild, ſoft, gentle eſſence: for as the fire-eſſence is the ground of fierceneſs, ſo the water is the ground of meekneſs: and this will appear, if we con-

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ſider the eſſential properties of it. The firſt is meekneſs, the next ſweetneſs, then ſoftneſs, mildneſs, gentleneſs, coldneſs, refreſhingneſs, ſinking down, heavineſs: So that we ſee from theſe properties, that the water muſt needs be a meek and mild eſſence: and this meek eſſence is the ground of eternal light, it is the womb of the meek light, from whence ſprings pleaſantneſs, delightfulneſs, joyfulneſs and gladneſs.

All which properties are in one another inſeparably, and make up but one meek eſſence, [as the ſeveral properties of the fire make up one fierce eſſence,] which meek eſſence we may call the meek water eſſence, the meek light eſſence, or the meek love fire eſſence. This eſſence, as the bleſſed Behmen obſerves, is the fifth form of eternal Nature. But if we would farther conſider the end of its production, it is to mitigate and allay the fierceneſs of the fire-eſſence, and to be its antagoniſt. So to the fierce, fiery, harſh, darkneſs; the water oppoſes its meek, ſoft, gentle and pleaſant light: to the bitterneſs and prickleneſs of the fire; it oppoſes its ſweetneſs and pleaſantneſs: to the anguiſh, wrathfulneſs and devouring property of the fire; it oppoſes

the joyfulneſs of its love fire eſſence: and to the mounting elevation of the fire; it oppoſes its ponderoſity and ſinking down.

Here you ſee that the beauty, excellence and ſtrength of the water conſiſts in its meekneſs, mildneſs, ſoftneſs, gentleneſs, ſweetneſs. Its riches are the meek light, and the triumphing joy of the love fires eſſence, which ſtops the fury of the devouring anguiſhing fire. Its goodneſs conconſiſts in this, that it is a ſerviceable inſtrument in the hand of its Creator, to ſtop the pride and flying up of the fire by its ponderoſity: and thus it appears that both theſe eſſences are good in their kind, as proceeding both from God's will, and from one ground, namely, the divine chaos or abyſſal eſſence.

Concerning the Element of Air.

16. We now proceed to the third element of which eternal nature conſiſts, namely, the element of air.

Its efficient cauſe; its ground from whence; and the manner of production are the ſame with thoſe of the two former elements. The nature of this eternal element is, briſk, cooling, refreſhing, reviving,

ving, a quickning pleaſant eſſence, breath, or wind. It is very uſeful and ſerviceable in eternal Nature's eſſence; to blow up the fire, leſt it ſhould be ſuffocated: and therefore it is appointed by God to blow up the fire, to give motion to the water, and to drive away the dark clouds from the light eſſence, when need requires. It is a neceſſary inſtrument to blow up the love fires eſſence, that ſo it may penetrate through all properties; when it is too weak and paſſive, it makes it bloſſom and break forth: it is the food of all the properties. It is alſo the chariot of the Spirit of God, "who rides upon the wings of the wind," and is a good ſeparator in his hand, to ſeparate between the precious and the vile, between the wheat and the chaff.

The eſſential properties of this element, are clarity, tranſparency, volatility, levity, celerity, and penetrability. Behmen refers this air-eſſence to the ſixth property of nature.

Concerning the eternal Element of Earth.

17. We now proceed to the laſt element, namely, eternal earth.

To know what this element is, we may conſider the efficient of it, the ground whence it proceeded, the manner how it was brought forth, and the end for which it was produced, which are the ſame with thoſe which are mentioned concerning the element of fire.

The eſſential properties of this earth, are ponderoſity, corporeity, and tranſparency. For this eternal earth, is not like the outward elementary earth, groſs and opacous, but it is a tranſparent chryſtalline earth; yet it gives eſſentiality and corporeity to the three forementioned elements: and it was therefore created by God to make eternal Nature's eſſence ſubſtantial. For fire, water, and air, muſt have one ground or ſubſtance to ſubſiſt in, and to move in and through one another, which ſubſtance is the element of earth.

This element, Behmen ſays, is the ſeventh property of nature, in which all the ſix do move, in one only ground, as the ſoul in the body; which is very well expreſſed by him.

And thus much concerning the matter of which eternal Nature does conſiſt, namely, fire, water, air, and earth.

Concerning

Concerning the formal Cauſe of Eternal Nature.

18. The formal cauſe of eternal Nature's eſſence, is nothing elſe but the mixture, and harmonical compoſition of the four eternal elements: for they are one in another, and flow one through another. Let us now conſider who is the mixer of theſe eternal elements, and their properties, for they never would mix of themſelves to all eternity, becauſe of the contrariety of their natures: Wherefore we muſt conclude that the divine Wiſdom, is the artiſt who mingles theſe elements together.

19. In the mixture of theſe eternal elements, obſerve with me theſe following particulars:

Firſt, Wiſdom's art appears in the manner of their mixture, they are mixed one with another, and one through another, neither can their contrariety hinder or oppoſe the art and power of Wiſdom.

Secondly, The art of Wiſdom appears not only in mixing them, but in reducing

them to a harmony and equal temperament: She proportions them to an equality in number, weight, and meaſure.

Thirdly, Wiſdom's art appears in that being thus proportionally tempered together, they qualify, act and move in and through one another, and that in the greateſt harmony and friendſhip, as the members of the body. The fierceneſs of the fire is mitigated and allayed by the water; the harſh aſtringency of the darkneſs, is diſſolved in the meekneſs of the light, and ſo of the reſt.

Fourthly, Wiſdom's art appears, in this, that in the harmonizing of theſe four eternal elements, ſhe has made all their contrary properties to be uſeful one to another. The harſh darkneſs is ſerviceable to the meek light, for darkneſs is the ſubject through which light diſplays itſelf: Were there no darkneſs, there would be no light. The fierceneſs of the fire, gives ſtrength to the meekneſs of the water; and the meekneſs of the water, allays the fierceneſs of the fire. So air is very uſeful to the fire to keep it from being ſuffocated: and the earth is uſeful to them all, becauſe it gives them a body to act and move in.

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We may yet further conſider the uſefulneſs of the elements to one another, as they ſtand harmonized and tempered together by the hand of wiſdom. The fire gives life, mobility and ſtrength to the meek water, and the water gives food and nouriſhment to the fire, and thereby allays the fierce hunger of the fire: So that darkneſs ſubſiſts in the light, and the light in the darkneſs, and ſatisfies the harſh bitter hunger of the darkneſs, being as food unto it. And in this their ſerviceableneſs to one another conſiſts their natural goodneſs: for how can any evil be in them, ſince they all ſerve the will of their Creator, and are uſeful to one another. The darkneſs is as uſeful as the light; and the fire as the water; and conſequently they are all good: their contrariety being harmonized and reconciled, *by the ſkilful hand of Omnipotent Wiſdom.*

Fifthly, Wiſdom's art appears in that, in this temperature of the eternal elements, ſhe makes them qualify and ſerve one another in triumphing joyfulneſs, and to rejoice in each other's qualifying: for though theſe eternal elements are not underſtand-

ing ſpirits, yet they have an innate hunger in themſelves (which is their intrinſical form) which makes them deſire each other: thus the fire eſſence hungers after the meekneſs of the water, as its daily food, wherewith its ravenous fierceneſs may be ſatisfied and allayed; and again the water hungers after the fire, as its life, ſtrength and motion. The aſtringent darkneſs hungers after the meek light, and the light after the darkneſs, that it may ſhine through it, and ſubſiſt in it. And from this inbred hunger it is that they rejoice to qualify one with another; it is their ſport and paſtime to penetrate one through another, and to be ſometimes above and ſometimes under another in this wreſtling wheel of nature. For all theſe qualifying powers of nature have ſenſibility and mobility in themſelves, whereby they can feel and taſte one another's properties, and are ſenſible of the pleaſure and ſatisfaction they receive one from another, which continually awakens the hunger in every property, to qualify one with another. So the fire is ſenſible that the meek water allays its fierceneſs, and therefore it hungers after it; the anguiſhing

darkneſs

darkneſs is ſenſible that the amiable pleaſantneſs of the light is a refreſhment to it; and thus each property feels and taſtes the other's goodneſs, and this makes them ſtill to hunger after one another, and to penetrate one another with all triumphing joyfulneſs. *Oh let us for ever admire this unſearchable art of the Divine Wiſdom! who alone can perform this maſter-piece.*

Sixthly, Wiſdom's art appears in nothing more than in the orderly placing of theſe elements; for Wiſdom makes the fire with all its harſh, bitter, dark, anguiſhing and brimſtony properties to deſcend, and makes its elevating pride to buckle, bow and become a ſervant to the water eſſence; and cauſes the water with its meekneſs, gentleneſs and ponderoſity to aſcend and command the fire; the light to rule over the darkneſs; the meekneſs over the fierceneſs; and the joyfulneſs of the light over the anguiſh: *For divine Wiſdom well underſtood the force of ſelf elevating fire*, and therefore ſhe cauſed it to ſink down, and become a ſervant to the meek light: ſhe foreſaw that the fire life with its fierce properties would be but an ill governor, *therefore ſhe made the elder*, namely, *the fire ſpirit*,

to ſerve the younger, namely, *the water and light eſſence*, which could not be done by any other hand but that of Omnipotent Wiſdom. If we proceed to conſider of this order, how incomprehenſible will the ſkill of Wiſdom appear! For the darkneſs was hid in the light, and though it was there with all its properties, yet nothing of it was to be ſeen or felt; for it was ſwallowed up in that of the light, as the night is ſwallowed up of the day; ſo the fierceneſs, bitterneſs and anguiſh of the fire were perfectly diſſolved in and ſwallowed up of the meekneſs, mildneſs, ſoftneſs and pleaſantneſs of the water, and nothing remained but the pleaſant glances of the fire ariſing from the mixture of fire and water. *This was the beauty and excellence of eternal Nature, that all her divided, contrary properties were united into one undivided property in the eternal earth, where all their contrarieties were reduced to the moſt perfect union, agreement, and harmony.*

20. Queſt. If you farther aſk me, What eternal Nature's eſſence is, in relation to her formal being, *as ſhe ſtood in her original purity and beauty?*

Anſw. I thus define eternal Nature; *eternal Nature is an eternal eſſence, ſubſiſting in a ſix fold working property, inſeparable one from the other.* For the darkneſs generates the harſhneſs, the harſhneſs the bitterneſs; this the anguiſh, the anguiſh the fire; this the water, the water the light; this the love fire, and the love fire the air; thus they generate one another, and qualify one in another, and through one another inſeparably and undivided; *but in the ſeventh they all reſt as in one only ground.* So that eternal Nature ſubſiſts of ſix working properties in one only ground or ſubſtance. And all the properties of eternal Nature conſidered in relation to this one ground, are all equally eternal, none of them can be accounted before other; they have all but one beginning, one mother, and ſubſiſt in one ground; and in this their union they conſtitute the wreſtling wheel of eternal Nature, wherein ſometimes one is uppermoſt, ſometimes another, ſometimes darkneſs, ſometimes light, ſometimes anguiſh, ſometimes joy. Yet notwithſtanding though they be all undivided, and none before the other, for diſtinction ſake, we may place the darkneſs and harſhneſs in

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the firſt place, as being the root of the dark fire eſſence, which fire eſſence is the center of eternal Nature; the prickly ſtinging bitterneſs in the ſecond place, the brimſtony anguiſh in the third place, the fire in the fourth place: *From which fire the water is generated, together with the light and love fire, which belong to the fifth form of nature*; and in the ſixth place, out of the light and love fire the eternal element of air, from which air proceeds the ſeventh and laſt, namely, *the eternal element of earth*, in which the ſix foregoing properties ſubſiſt in perfect unity and harmony. Now according to this order we can better underſtand the beginning and end of eternal Nature's eſſence, and how it is diſtinct from God's eternal unity and pure Deity; though indeed in itſelf, it be an eternal indiſſoluble band, in which property it is diſtinct from or before another; but all co-equal and co-eternal in one only ground and ſubſtance. So that we conclude that *the original beauty and excellency of eternal Nature did conſiſt in this, that the ſix working properties were harmonized into a perfect unity, and triumphing joyfulneſs in the ſeventh form*: Which harmony, peace and unity,

is

is the true form or formal cauſe of eternal Nature.

21. But methinks I hear ſomebody object againſt what has been ſaid, that I ſeem to contradict the divine Behmen, who places darkneſs and light back to back as oppoſite to one another, and makes the fire a diſtinct center from the light; ſpeaking of *a croſs birth in eternal Nature* which divides the fourth form of the fire, from the fifth of the light?

To which I anſwer, that what Behmen ſays is moſt true, but it muſt be noted that *he ſpeaks this of eternal Nature in its fallen and degenerate ſtate*; whereas *I ſpeak of it in its original ſpotleſs purity*. Behmen *ſpeaks of God in nature* (of which I purpoſe to write ſomething hereafter, in order to take off that veil of obſcurity that ſeems to ſpread itſelf over and through all his deep and myſtical writings) *But I now ſpeak of eternal Nature's birth, in order to God's introducing himſelf into Nature's eſſence.* So that I do not in the leaſt contradict Behmen's writings; by ſome of which it clearly appears to me, that his ſpirit had been taken up into the outward court of the abyſſal globe of eternity.

Concern-

Concerning the final Cauſe of eternal Nature.

22. Though it be true (to ſpeak in general) that the final cauſe and end for which all creatures, and conſequently eternal Nature was brought forth, *is the good pleaſure and will of God*, according as the holy ſcripture in many places teaches, *Eph.* i. 9. "According to the good pleaſure of "his will purpoſed in himſelf." Again, verſe 11, "who worketh all things accord-"ing to the counſel of his own will;" Rev. iv. 11. "And for thy pleaſure all "things were created." Yet where it pleaſes God to reveal the grounds and reaſons of his creating will, we may then look into them, and conſider of them.

23. The firſt end why eternal Nature was produced, *was for manifeſtation*, that the Triune Deity might manifeſt themſelves, and together with themſelves, the ſtill eternity; this was the reaſon why the Trinity raiſed in themſelves an eternal will, for the production of eternal Nature, that they might no longer be hid in their abſtracted nature of pure ſpirit, and naked Deity.

A ſecond

A ſecond end of eternal Nature being created, was, *that all the glorious attributes of God*, his all-ſufficiency, omnipotency, wiſdom, goodneſs, and immenſity, *might be diſplayed, and made known.*

A third end was, that *all the wonders of the Deity might be maniſeſted and brought into act.*

Fourthly, Eternal Nature was produced, *that it might be the ſubject matter out of which all creations, and all worlds, ſhould be brought forth:* Eternal Nature being the ſtore-houſe of the Holy Trinity, wherein all ſufficiency of inſtruments and materials required to creation, are treaſured up. So that if eternal Nature, with its eternal elements, forms and working eſſences, had not been brought forth by the Trinity, then no worlds or creatures had ever been, nor any thing beſide the ſtill eternity, which was contrary to the will which the Holy Trinity had raiſed in themſelves, to manifeſt themſelves by creation; for the accompliſhing of which will, eternal Nature's eſſence was produced.

Queſt. If you aſk me, what moved the eternal will of the Trinity to bring forth eternal Nature in order to creation?

Anſw.

Anſw. I anſwer, that it was the eternal deſire of their mind; for from the deſiring mind the eternal will proceeds.

Queſt. If you enquire, what moves the eternal mind of the Trinity to deſire?

Anſw. I anſwer, the ſpirit of eternity itſelf.

Queſt. But you will ſay, what awakened the firſt thought in the ſpirit of eternity to create eternal Nature?

Anſw. I anſwer, the Divine Magia moved and awakened the ſpirit of eternity to deſire; from the deſiring mind proceeded the will, and from the will it came to be brought forth into exiſtence by the creating Fiat; which being placed in the divine Omnipotence, brought forth eternal Nature's eſſence out of the divine chaos.

Queſt. If you aſk farther, what moved the eternal Magia of the Holy Trinity, to awaken the firſt motion in the eternal ſpirit, to create eternal Nature with her elements and working properties?

Anſw. I anſwer, that none can tell this, but the ſpirit of eternity itſelf: and therefore here we muſt reſt: becauſe we cannot go beyond the firſt. Hence we may learn *that the ſpirit of the Holy Trinity is magical*, and

and *that it acts magically.* Thus God brought forth the eternal world, namely, *the ſtill eternity, with all its wonders out of himſelf, by himſelf, and for himſelf, to dwell in magically*; and after the ſame manner, the divine chaos, and eternal Nature were brought forth. The ſpirit of the Holy Trinity doth will, deſire, and act from nothing elſe but from its pure Magia; *for it is not a rational ſpirit, but a wiſe, intelligent ſpirit, which wiſdom and intelligence is grounded in the divine Magia.*

'There is no uſe of *reaſon* in the ſtill 'eternity; for the divine Magia fills its 'place; *neither is Reaſon made uſe of in Pa-* 'radiſe; *nor in the angelical world: nor in* 'the *New Jeruſalem:* BECAUSE *Reaſon be-* 'longs only to the *ſpirit of this outward world.* 'And however enlightened reaſon may be 'exalted by ſome, yet my ſpirit knows it 'to be an eternal infallible truth, that 'there is no uſe of *Reaſon* but in the Baby- 'loniſh principle, and the kingdom of the 'beaſt.'

Sixthly, Eternal Nature was brought forth, that it might be *a garment of the Holy Trinity, and a veſture wherewith their pure naked Deity might be clothed upon:* for

as

as the ſoul is hid and wrapt up in the body, and the body in its cloaths; ſo the Holy Trinity is covered and wrapt up in eternal Nature's eſſence, and in the creatures thence proceeding.

'Bleſſed are they, who, through all 'theſe wiles and diſguiſements of nature, 'can find him who is the Deſire of all na-'tions; who in this rubbiſh of outward 'nature can find the Pearl of great price; 'which yet if we will ſearch deep enough 'we cannot fail of: *for the Holy Trin ty, in 'their pure Deity, is the moſt innermoſt ker-'nel of all things*, being hid under eternal 'Nature's eſſence, and all her working 'forms and elements.'

Seventhly, Eternal Nature was to be *an habitation for the Holy Trinity.* For though the eternal world be the moſt glorious palace of the Deity, and the moſt holy place, yet it was the will of the Holy Trinity, to have the outward court of eternal Nature added to it, in which they might dwell as the ſoul in the body.

Eighthly, Eternal Nature was produced, 'that it might be a medium between two 'extremes; God, and the creature: whereby 'God might communicate himſelf to crea-

'tures,

' tures, and creatures might have fellowſhip
' with him '

Ninthly, Eternal Nature was brought forth, that *the eternal unity of the Deity might be diſplayed in variety, diverſity and multiplicity.*

Object. But you will ſay, was there not a variety of properties and attributes in the Deity, even before the birth of eternal Nature, namely, his power, wiſdom, goodneſs, mercy, truth, &c?

Sol. I anſwer, that all theſe perfections are all one in the Deity, and make up but one moſt ſimple eſſence, for elſe God would be divided in himſelf, and could not be the ſupreme unity and ſimplicity, as before has been proved at large.

' But by the elements, and working
' forms of eternal Nature, this unity diſ-
' plays, and as it were diſſolves and dilates
' itſelf into an infinite variety and diver-
' ſity of creations, according to the pur-
' poſe of his will.'

Tenthly, A tenth end was, that *the ſtill divine eſſence, by entering into the contrariety of eternal Nature, might bring forth the glory of the majeſty, and triumphing and exulting joy,* which was not to be found in the ſtill

eternity,

eternity, before the working properties of eternal Nature were brought forth.

Eleventhly, Eternal Nature was brought forth, that *it might be the true primum mobile*, or the firſt *ſource and ſpring of all motion and action.* For this end it pleaſed the Trinity to produce this eternal turning wheel, and indiſſoluble band of the ſeven forms of eternal Nature: for in the ſtill eternity there is nothing but ſtillneſs, quiet and reſt: and that, ſuch as ſurpaſſes all the thoughts and conceptions of man; and that ſpirit only knows it, who has been taken up into it.

Twelfthly, Eternal Nature was produced, that *the one ſingle eſſence of the Holy Trinity might be manifeſted in diſtinction, according to the diſtinct eſſences and properties of eternal Nature.* Thus the Father is manifeſt in fire: the Son in water: the Holy Ghoſt in air. Thus you ſee how the Holy Trinity may be diſtinguiſhed from one another in eternal Nature's eſſence. And,

Laſtly, Eternal Nature was produced, that *all the ideas, forms and patterns in the divine mind might become actual and ſubſtantial*, which could not be brought to paſs in the ſtill eternity, nor without the working

proper-

ties of eternal Nature, which do bring all that into act and exiſtence, which in the divine will and mind, is only in purpoſe and idea.

What kind of Principle eternal Nature is.

I ſhall next ſhew you, *what kind of principle eternal Nature is.*

Queſt. If it be aſked what kind of eſſence eternal Nature is?

Anſw. 1. I anſwer firſt, that it is a *created eſſence*, as is ſufficiently declared before.

Anſw. 2. Eternal Nature is an eternal eſſence, for *whatſoever is immediately created by God out of the divine chaos*, is *eternal*, becauſe it proceeds out of an eternal root; now ſince eternal Nature is immediately brought from the abyſſal chaos, it muſt conſequently be eternal.

Anſw. 3. Eternal Nature is an original eſſence, that is, IT IS THE FIRST CREATED ESSENCE, out of whoſe fruitful womb all CREATED ESSENCES do proceed: It is the *firſt eſſence of all eſſences, and the ground and ſource of them.* There is nothing above, before,

or

or beyond it, but the *Holy Trinity in the ſtill eternity.* All eſſences proceed from it, whether temporal or eternal; *for time itſelf is rooted in eternity.*

Object. But it may be objected, how can eternal Nature be the firſt original eſſence, ſince the eternal world and the divine chaos ~~or~~ are before it?

Anſw. The anſwer *is obvious,* for I do not ſay that eternal Nature is the firſt eſſence, but *the firſt created eſſence*; now the eternal world and divine chaos were not created by God, but generated out of him: therefore it remains unſhaken, that *eternal Nature is the firſt original* CREATED *eſſence.*

Object. But you will object again, that *God himſelf is the eſſence of all eſſences,* and *the original cauſe and firſt matter of all things,* which I own to be true, but *with diſtinction.*

Anſw. For firſt, *God is the original eſſence of all eſſences as he is the efficient cauſe,* and creator of eternal Nature's eſſence, *out of the divine chaos.*

Secondly, I ſay, ‘*God is the eſſence of all eſſences remotely,* but not immediately, ‘*for all created eſſences do immediately proceed* ‘*from* eternal Nature, *and not from God*; ‘becauſe

'because both the divine chaos, and eter-
'nal Nature *ſtand between them and God.*'
Now that created eſſences did not immediately proceed from God, will appear by theſe following reaſons:

Firſt, If all creatures had immediately proceeded from God, they muſt all have been a perfect unity, without duality, diverſity, or contrariety; becauſe God's eſſence, from which they immediately proceeded, was ſuch: But we find that all created eſſences are not a perfect unity, but that diverſity and duality is found in them, which is not in the divine eſſence; therefore we muſt neceſſarily conclude that they did not immediately proceed from God's eſſence.

Secondly, 'If all created eſſences do
'immediately proceed from God, it will
'follow, that God's divine eſſence is not
'unintelligible and incomprehenſible; but
'may be eaſily known from the nature of
'thoſe eſſences which immediately proceed
'from him, for ſuch as their eſſence is,
'ſuch muſt God's be, if we allow this im-
'mediate proceſſion, becauſe *whatſoever*
'*immediately proceeds from any eſſence is of*
'*the ſame eſſence with that from whence it*
'*proceeds.*'

'*proceeds.*' We conclude therefore that light, fire, darkneſs, &c. are not in God, nor do they immediately proceed from him, for if they did, we might then know what God's nature and eſſence is, namely, that it is light, fire, darkneſs, &c.

Anſw. 4. Eternal Nature is a diſtinct eſſence from the divine chaos out of which it was created by God: which appears,

Firſt, Becauſe that which is brought forth differs, and is diſtinct from that which brought it forth, as the fruit is diſtinct from the tree, the ſon from his father; wherefore eternal Nature being created out of the divine chaos muſt needs be diſtinct from it.

Secondly, Eternal Nature is diſtinct from the divine chaos, becauſe in eternal Nature the elements and the working powers of nature are eſſentially and actually; whereas in the divine chaos they are only potentially and remotely.

Thirdly, 'In eternal Nature there is 'order and diſtinction; there we find the 'four eternal elements, and ſeven working 'forms of nature; whereas in the divine 'chaos all things lie hid without any or-'der or diſtinction; and therefore this

'principle

'principle is called a chaos or confuſed 'mixture, Gen. i. 2. becauſe in this prin-'ciple there is no eſſences to be found, 'but all things are hid in it in a dark con-'fuſed manner.'

Anſw. 5. Eternal Nature is a middle eſſence, becauſe it is placed by God between the eternal world and the angelical, and this viſible creation, and is the original ground from whence all middle worlds and creations do proceed. Were not eternal Nature a middle eſſence, there would be no middle worlds, no middle ſtates, nothing but the ſtill eternity. But the ſcriptures tell us of worlds in the plural number, Heb. i. 2. which muſt be the middle worlds of which I have here ſpoken.

Anſw. 6. 'Eternal Nature is in itſelf 'an inviſible eſſence, for it is the ground 'from whence all inviſible worlds and 'creations do proceed, and we are taught 'that even this outward viſible world was 'made of an inviſible matter, namely, 'eternal Nature's eſſence: "The things "which are ſeen were not made of the "things that do appear," Heb. xi. 3.

Anſw. 7. Eternal Nature's eſſence is a mixed and compounded eſſence, it is mixed

and compounded of the four elements and their eſſential forms; and thus it is an eſſence compounded of multiplicity, variety and contrariety, and therefore muſt needs be diſtinct from the divine eſſence, which is an eternal unity and ſimplicity, which cannot admit of any mixture or compoſition whatſoever. Now we muſt farther know, that this mixture and compoſition of the eternal elements in eternal Nature, is wrought by the art of divine Wiſdom in ſuch a manner, that all their contrarieties are reduced to the greateſt harmony and agreement; inſomuch that they qualify in and through another, with the greateſt concord and amity, as brethren and members of the ſame body. *This harmonious mixture and compoſition of the elements in eternal Nature is the beauty and perfection of eternal Nature; and that whereby it is fitted to become the fruitful mother of all things.* If we conſider eternal Nature only as made up of fighting contrarities, we ſhall find nothing but deformity and diſorder in her; but if we regard her, *as ſhe is mixed and compounded by the hand of eternal Wiſdom, to a perfect temperature, harmony and concord*; ſhe appears, and is indeed all beautiful and lovely.

Anſw.

Anſw. 8. Eternal Nature is a good eſſence: there is *no evil in it, notwithſtanding it is made up of contrarieties*; for God, who is eternal goodneſs, could not make that evil, which he deſigned to be the original matter of all created eſſences: for ſo he would have entailed evil upon all his creatures, which were to proceed out of its womb. Neither was it partly good, and partly evil; for this is a mixture that God declares againſt, and therefore would never be the cauſe of it himſelf. Neither can we ſay, that evil is in eternal Nature's eſſence, but that it is ſwallowed up of the good, becauſe nothing can proceed from God, but what is wholly good. The darkneſs in eternal Nature is as good as the light; and the fire as the water. All the forms of eternal Nature muſt needs be alike good, for theſe following reaſons:

Firſt, Becauſe they have one efficient cauſe, one Creator, even God.

Secondly, Becauſe they all have but one mother, namely, the abyſſal chaos, out of whoſe womb they proceed.

Thirdly, Becauſe God has implanted in them all a hunger and deſire to anſwer the end of their creation: Now whatſoever an-

ſwers the end for which it is made, that we may truly ſay is good.

Fourthly, All the forms of eternal Nature are equally good, becauſe they all obey the will of their Creator.

Fifthly, Becauſe they are all ſerviceable and helpful to one another; *as appears by their qualifying together, and union in the ſixth form*, where the darkneſs is ſerviceable to the light, and the light to the darkneſs, the fire to the water, and the water to the fire.

But here is to be obſerved, that when I ſay that all the forms of eternal Nature are good, I do not mean that they are the chiefeſt good; for that is only to be found in the divine eſſence; but that they are endowed by God with a natural goodneſs, ſuitable to their kind, and ſuch as they are capable of, and free from evil.

Object. You will ſay, evil is not in God, therefore it muſt be in eternal Nature?

Sol. To which I reply, Becauſe evil is not in God, therefore neither can it be in eternal Nature, which was created by him; for ſuch as the cauſe is, ſuch muſt be the effect: no evil is in the cauſe of eternal Nature, therefore neither can there be any

evil

evil in eternal Nature, which is the effect.

Queſt. But you will queſtion farther, if evil be not in God, nor in eternal Nature, where then will you place it? What will you make the ground and ſource of evil?

Anſw. I anſwer with certainty, that 'THE MUTABILITY OF THE CREATURE IS 'THE CAUSE OF EVIL. For though all 'things be created good by God, yet they 'are not immutably ſo; but may become 'evil.'

But we will ſpeak no farther of this matter, becauſe this is not the proper place to ſpeak of the original of evil and ſin, for we are here only treating of *eternal Nature, as it came out of God's hand, and before any creatures were created or brought forth out of it.*

Object. It may be you will object, that Jacob Behmen makes eternal Nature the ground of good and evil.

Sol. To which I anſwer again, that what Jacob Behmen writes concerning eternal Nature is very true; for he does not make it the ground of evil, in its ſtate of purity, as it came out of God's hand: but as it is in its fallen ſtate. And the cauſe of

this miſtake is, that Behmen is not well underſtood, for ſometimes he ſpeaks of eternal Nature in its ſtate of original purity, and preſently after ſpeaks of it, with reference to its fallen ſtate, and this not being ſufficiently diſtinguiſhed by unwary readers, makes them conclude that Jacob Behmen makes eternal Nature in its original purity to be the ground of evil; whereas it is indeed contrary to the whole ſcope of his writings. Behmen was very ſenſible that many would be apt thus to miſtake his writings, which made him ſay that *there was a veil upon his writings which would hinder all thoſe who were not born again, from having a right underſtanding of them.* Jacob Behmen, whenſoever he attributes to eternal Nature the ground of evil, he conſiders it in its fallen ſtate, as it became infected by the fall of Lucifer, in the helliſh principle, and therein I do fully agree with him; but I am here ſpeaking of eternal Nature in its pure undefiled ſtate, as it came out of the hands of God.

Object. You may ſay that darkneſs is an evil eſſence: but how can that be evil, which is the cauſe of the light?

Sol.

Sol. For darkneſs is the root of the fire, and from the fire proceeds the light, ſo that if there was no darkneſs, there would be no light; wherefore darkneſs is no evil eſſence.

Neither is the bitterneſs and ſting of the anguiſh evil in itſelf, becauſe they are the cauſe of the triumphing joy. Nor the fire, though it be a fierce and devouring eſſence, becauſe its fierceneſs and wrathfulneſs is the ſtrength of eternal Nature: and when theſe qualities of the fire come to be penetrated by the water they are changed, and become the cauſe of pleaſure and triumphing joy. Therefore you ſee that fire as it was originally in eternal Nature is no evil eſſence.

Neither can it be ſaid that the contrariety which is found in the forms and properties of eternal Nature makes them to be evil; becauſe all the ſix forms of eternal Nature are united and harmonized in the ſeventh, where no ſtrife, contrariety, or oppoſition is to be found, nor any thing from whence they might with truth be denominated evil. In this harmony and agreement of all the eſſential forms of eternal Nature doth the eſſential and intrinſical goodneſs of eternal

Nature conſiſt. This was the beatiful garment wherewith ſhe was arrayed when firſt ſhe came out of the hand of her great and wiſe Creator: for the darkneſs was not at odds with the light, nor the light with the fire, nor the fire with the water; but all the forms in the greateſt harmony qualified in and through one another; this I ſay was the ſtate and condition of eternal Nature, as ſhe came out of the hand of God: ſhe was all pleaſing and beautiful, for all her appearing contrarieties were ſwallowed up of harmony and unity.

Anſw. 9. Eternal Nature's eſſence is a perfect and compleat eſſence. She is perfect in the perfect number of her ſeven forms and properties, nothing can be added to her, neither can any thing be taken from her; becauſe in the forementioned ſeven forms ſhe contains whatſoever is required to her compleating and perfection. And theſe forms are in one another and through one another; they generate one another, and are generated from one another, ſo that none can be without the other, but all make up one eſſence in the ſeventh form: and in this unity and inſeparability of the forms of eternal Nature doth her perfection conſiſt.

conſiſt. All the forms of eternal Nature are co-eſſential and co-eternal with herſelf and with one another; none is before the other, becauſe all are one, and make up but one eſſence, which is eternal Nature herſelf.

Object. But you will object, that this contradicts the former diſcourſe, wherein I have ſpoken of the 1ſt, 2d, 3d, &c. forms of nature, diſtinct from one another.

Sol. I anſwer, that when I ſpoke of the forms of eternal Nature under a diſtinction of order and number; I conſidered them as they were forming under God's hand, and not as already made into an ever circling wheel, and fixed in an indiſſoluble band in the ſeventh form, for ſo they are but one eſſence, and have neither beginning nor end, nor can they be ſaid to be one before the other in number and order. In this full and perfect union of the ſix forms in the ſeventh, conſiſts the perfection of eternal Nature: for if we conſider the ſix forms apart and diſtinct from one another, we ſhall find them all wanting and imperfect, and plainly diſcern that eternal Nature's perfection conſiſts not in any one of the forms, as diſtinct from the others, but on-

ly in the union and fixation of them all in the ſeventh, which is as the common body and receptacle of them: the truth of this will appear by taking a view of all eternal Nature's forms, in which proſpect we ſhall clearly diſcern, that the perfection of eternal Nature does not conſiſt in any one or more of her forms apart; but in the joint union and fixation of them all in the ſeventh form.

Firſt, We will begin with *the darkneſs*, and the eſſences which pertain to it, *namely*, *harſhneſs*, *bitterneſs*, and the ſting of *anguiſh*, which *make the three firſt properties of eternal Nature*, and are the beginning and root of it: if theſe were not, there would be no fire; if no fire, no light; if no light, no love fire eſſence. But we cannot ſay that God intended to place perfection in this root of darkneſs, as being only the foundation of that compleat ſtructure which God has raiſed upon it. This *eternal darkneſs was extracted by God out of the abyſſal chaos*, the hidden root of all things: and is the beginning and ground of eternal Nature and her forms, and is made up of harſhneſs, bitterneſs, and anguiſh; and therefore this darkneſs of which we treat here,

here, is not a mere privation or non-entity; for if it were ſo, God could not be ſaid to create the darkneſs as the ſcripture expreſly tells us: therefore we lay this as a ground, that this darkneſs is eſſential, as being the root and ground of eternal Nature's eſſence: but perfection not being here, God proceeds, and

In the ſecond place, *God out of that darkneſs, brings forth the fire,* being *the fourth form of eternal Nature:* its properties are fierceneſs, elevation, conſuming and devouring all things that cannot endure its trial. It contains ſulphur, ſal-nitre, and mercury; it was no ſooner added to that darkneſs, but it communicated to it (as it were) life, ſenſe, and motion, ſo that they embraced each other moſt willingly. The fire ſaid to the darkneſs, I cannot ſubſiſt without thee, for if I was not preſerved in thy eſſence, as in a furnace, I ſhould periſh and vaniſh away. The darkneſs replied, Dear fire ſpirit, live for ever in my center, for without thee I am as dead; thou art my life, and giveſt me ſenſibility and mobility; let us live together as members of eternal Nature in love and unity for ever.

We will now take into conſideration the nature of this fire, and whence it burns and flames continually, without ever being extinguiſhed. God, the moſt wiſe artiſt, took care that the fire might never go out, for then the eternal darkneſs would become a dead eſſence; and therefore the great Chymiſt placed in the bowels of this fire, its eternal food of ſulphur, mercury, and ſal-nitre; which is the fewel that maintains its everlaſting burnings.

Queſt. If you aſk me from whence this eternal fire does proceed?

Anſw. I anſwer, not immediately from the divine eſſence, for in it no fire is to be found; but out of the abyſſal chaos, by the eternal ſpeaking word of power. The eſſence and nature of this fire ſpirit is nothing elſe but an eternal hunger, and a dry painful thirſt in itſelf; and from this hunger it attracts eagerly and earneſtly, and yet finds nothing in itſelf to attract, but its own burning ſulphur, poiſonful mercury, and infected ſal-nitre, and the more it attracts, the more it hungers; and the more it hungers, the more it preys on its own fuel. *But God does not ſtop here*, becauſe perfection is not found in the fire: for the great Artiſt ſaw,

that

that if this eager attraction of the fire ſpirit was not allayed and pacified, it would bring itſelf into anguiſh and pain, as having nothing to feed upon and refreſh itſelf with, but its own burning ſulphur, poiſonful mercury, and infected ſal-nitre; therefore to cover and allay the harſhneſs and bitterneſs of the fire ſpirit, ſo that it might never know its fierce, wrathful anguiſh, nor perceive its own burning ſulphur, mercury, and ſal-nitre, whereby in the elevation of its might and power the fire would devour all that come in its way, if once it ſhould be inflamed, and ſo ſpoil the work that he intended to bring forth.

In the third place, *God brings forth the water eſſence*, being *the root of the fifth form*, namely, *the light eſſence*. This water is the food of the fire, whereby its eager hunger is allayed, and its painful attraction ſtilled, and the effects of its ſulphurous, mercurial, and ſalnitrous properties, palliated and concealed. *This water ſpirit is placed at the bottom of the fire root*, where the fire finds its own eternal refreſhment in itſelf, and needs not to ſeek it elſewhere: yet the fire cannot reach it by flying upwards, but by ſinking down into its own root.

root. Thus *God brings down the pride of the fire*, by placing its food and refreſhment in the deeps below it. No ſooner had the fire ſpirit, by ſinking down into its own root, allayed its fierce hunger, and quenched its dry and inſatiable thirſt *in the water eſſence*, but it became as tranſported with joy, and ſaid, O bleſſed element! how cameſt thou to be ſo near me, even in my very root and center, and I not aware of thee? behold I have drank deep of thy fountain and am ſatisfied: I have taſted thy ſweetneſs and am refreſhed: O come and mingle thy ſoftneſs and meekneſs with my ſtrength and fierceneſs, that my anguiſhing hunger and painful thirſt may no more be felt by me, but be ſwallowed up in ſatisfaction and delight! Thus you ſee how the fire, by ſinking down into its own root, mingles with the water, and the water raiſing itſelf penetrates the fire, by which means the hunger and thirſt of the fire are mitigated and aſſuaged; not that they are quite taken away, but the attraction being more moderate, the thirſt and hunger, which before were painful and anguiſhing, now become pleaſing and delightful.

'*It is worth our obſerving here*, how 'all this is brought about, namely, by the 'deſcent of the proud and ſelf-elevating 'fire ſpirit, and the aſcent of the meek 'and humble water ſpirit: *Thus the great 'Creator is pleaſed to abaſe the proud, and to 'exalt the humble and meek.*'

Queſt. If you aſk whence this water eſſence derives its original?

Anſw. I anſwer, not immediately from the divine eſſence, but from the abyſſal chaos, as has been ſaid before concerning the darkneſs and fire.

But in the fourth place, how excellent ſoever this water ſpirit is, yet it is not the full perfection of eternal Nature; therefore the great Artiſt does not ſtop here, but *to the water eſſence ſuperadds the light eſſence, which is the fifth form:* for God, knowing that the wrath fire deſired the light, as a farther ſtep to its compleat joy and ſatisfaction, he ſaid, "Let there be "light, and there was light," which immediately darted its luſtre and brightneſs through all the preceeding forms of eternal Nature: it made the water clear and tranſparent, the fire bright and luminous, and hid the darkneſs in its own glory.

Thus

Thus we ſee how uſeful and pleaſing the light is, to all the forms of nature, cauſing them to move and penetrate in and through one another with great joy and delight. Here the wrath fire thus ſalutes the eternal light: Oh dear and precious light, how welcome art thou to me! thy pleaſantneſs, meekneſs, and ſoft ſweetneſs, have fully ſatisfied all my longing deſires. Again, *the light embraces the fire, and in the fire the darkneſs*, and ſays, Ye are both moſt dear unto me: thou fire art my ſtrength and might, thy fierceneſs is my life, as my ſoftneſs and pleaſantneſs is thy food, therefore let us delight to dwell in one another for ever.

Do you deſire to be further informed concerning the nature and properties of this eternal light? You muſt know that words are not able to expreſs the glading ſweetneſs, and meek ſoftneſs of its nature, the fire ſpirit only can feel it, and is throughly ſenſible of it; for it tranſmutes its ſullen darkneſs into ſmiling brightneſs, and its anguiſhing ſtinging property into a reviving and quickening warmth, ſuch as the ſun gave forth in Paradiſe before the

ſtrife

ſtrife of contraries was known. Such is the bleſſed ſtate of the fire, when the light comes to rule over it, when it ſinks down and reſigns itſelf to the light, that its fierceneſs may be qualified with the ſoft meekneſs of the light. Oh the wonderful pleaſant birth of light! which by penetrating the eſſences of eternal Nature, makes them wholly meek, ſweet, ſoft and delightful; ſo that nothing but a pleaſing ſight, ſweet ſmell, delightful taſte, raviſhing ſound, and ſoft pleaſant feeling, is to be found amongſt them. Here the darkneſs becomes luſtrous, the fire loſes its burning and ſcorching property, and becomes mild, luminous, and quickning, and the water clear and refreſhing.

This light, if we enquire further into its originality, does not immediately proceed from the divine eſſence, which is an uncreated light, but this is created by that, and brought forth out of the abyſſal chaos, as the darkneſs, fire and water, were before. It is placed by God in the root of the water eſſence, and from thence it ſhines forth; *and with its meek bright virtue, penetrates and tinctures all the forms of nature.*

In

In the fifth place, *God brings forth the air, which blows up the love fire eſſence,* and together with it conſtitutes the *ſixth* form of eternal Nature. The fire eſſence being placed between two dangerous enemies, the darkneſs on the one hand, and the water on the other; either the thick ſmoke of the darkneſs might ſtifle and ſmother it, or the water might overwhelm and drown it: therefore that the fire of his eternal furnace might never be in danger of being extinguiſhed, the great Creator of all things brought forth the air eſſence to blow up the fire, that it might not go out. It is this air ſpirit that keeps the wrath fire in its due bounds, that it may neither be too ſtrong, nor too weak: for when it is too ſtrong, it is in danger of drying up the water, and when too weak, its attractive hunger will not be great enough to maintain its own being; for the hunger of the fire is the cauſe and ſource of the fire life, in the fire eſſence. If the moderate thirſt and hunger of the wrath fire were not preſerved, the cauſe of life, ſenſibility, and mobility would be taken away, and there would remain nothing but an in-

active

active dead darkneſs, the fire being extinguiſhed.

This air ſpirit does not only moderate the wrath fire, but it alſo blows up the love fire eſſence, *with which being united it conſtitutes the ſixth form of eternal Nature.* This love fire has its root in the meek water, from whence it ſprings, as the fierce fire from the harſh aſtringent darkneſs. It riſes up through the meek light, as the wrath fire through the darkneſs, and is blown up and preſerved by the air. *This love fire does not proceed immediately from the divine eſſence,* which is an uncreated fire life, but this is created and brought forth out of the abyſſal chaos. *But the love fire which proceeds immediately from the divine eſſence, is the loveliеſt, pleaſanteſt, and ſweeteſt birth of all,* [as Jacob Behmen alſo ſays,] for it makes all the forms of nature joyful, pleaſant and lovely. *As ſoon as this child of love is born, the whole birth of eternal Nature ſtands in great triumph of divine joy*; all its powers and eſſences become ſubſtantial, and they ſee, hear, ſmell, taſte and feel one another in the moſt raviſhing joyfulneſs beyond words and this pen's expreſſion. *For the*

love

love fire gives forth itſelf for food to all the properties of nature, it becomes unto them eternal bread and wine, wherewith they are fed aud refreſhed for ever; which makes them all cry out, O love! thou haſt ſatisfied our hunger and quenched our thirſt, nay thou haſt filled us with the higheſt exulting joys; behold, we deſire no longer to have any will of our own, but that all our wills may be thine, and ſo thy will may be our will; *thou ſhalt have the dominion over us, only feed us with thy heavenly food, and give us thy wine to drink eternally.* When this love eſſence mingles with the ſpirit, it begets in him a divine and ſpiritual underſtanding, and opens his ſpiritual ſenſes of ſeeing, hearing, taſting, ſmelling and feeling: thus the blind properties of nature come to ſee ſpiritually and intellectually, the deaf to hear, the dumb to ſing, and the barren to become fruitful. *This is the feeling life of nature, and proceeds from the love fire's dominion* in and over all its properties. *When this love fire tincture enters into the dark fire forms,* and comes to penetrate the burning ſulphur, poiſonous mercury, and ſal-nitre of the fire ſpirit, and to

change

change them into its own nature, *there ariſes ſuch triumphing joy, charming pleaſure, raviſhing extaſy and exultation, as none can imagine but thoſe that have felt them*; and tinctures them with ſuch variety of beautiful ſparkling colours, as ſurpaſſes all the precious ſtones and gems of this viſible creation. *This love fire tincture* (as Jacob Behmen declares) proceeds from the union of the fire and light, and it *is the joy and end of eternal Nature*; neither is there any birth to be looked for, or enjoyed beyond this birth of love; in which the eternal beginning has found the end of its own handwork, *and is indeed the perfection and accompliſhment of the five preceeding forms of eternal Nature.*

And now in the laſt place, for a concluſion of all, *the Creator brings forth the ſeventh form, in which the ſix forementioned working forms and properties do act and qualify, as the ſoul in the body.* It is the houſe and dwelling-place, and is the eternal earth which gives the eternal ſubſtantiality and corporeity to them all. Here they dwell in triumphant joy; here they are all fed with the eternal food which the

love

love eſſence gives forth unto them, and circle in and through one another, in the greateſt unity and harmony in the triumphant joy of the love eſſence, which pierces through them all. Thus *you ſee the birth of eternal Nature, full, compleat, and perfect*; you ſee her *in the comely garments wherewith ſhe was arrayed when ſhe came out of the hands of her great Creator!* you ſee all her variety and diverſity centered in love's harmony, *all contrariety and ſtrife baniſhed from her court.*

But before we leave this proſpect of eternal Nature's excellence and perfection, let us conſider,

Firſt, That *amongſt all her diſtinct forms there is no diſorder or confuſion.*

Secondly, That the variety and diverſity of forms which are in her, do not produce the leaſt ſtrife or contrariety, but are all reduced to a perfect agreement in love's harmony. *All the ſeven have but one will, one deſire, and one joy and pleaſure:* and indeed how could it be otherwiſe? ſince the God of love, peace, and unity, could not be the author of contrariety in eternal Nature's eſſence, out of which he was to

bring

bring forth his whole hoſt of creatures. And thus much concerning the perfection of eternal Nature's eſſence.

Anſw. 10. Eternal Nature's eſſence is a bleſſed and happy eſſence; I do not mean that ſhe is the ſummum bonum, the moſt high and ſovereign happineſs, for that is only to be found in the divine eſſence; but that *ſhe is ſo far happy and bleſſed as a created eſſence is capable of being.* This happineſs of eternal Nature conſiſts in this, that ſhe is free from all contrariety, ſtrife, miſery, and anguiſh.

Neither could it be otherwiſe, except we will make God to be the author of contrariety, miſery, pain, and death, which is directly contrary to his Nature, and to what the holy ſcripture teſtify concerning him. No, *eternal Nature, as ſhe came out of the hand of her great Creator, was all beautiful, all ſpotleſs, all happy:* no ſtrife, miſery, or death, to be found in any borders of her dominions.

And here again I deſire it may be noted, that I do not contradict Jacob Behmen, becauſe he ſpeaks of eternal Nature in her divided properties, as ſhe was after the fall of angels; but I ſpeak of her as ſhe came

out

out of God's hand, all good, harmonious, perfect, and bleſſed.

Now ſince it has been declared before, that the perfection, happineſs, and triumphant joyfulneſs of eternal Nature is chiefly placed in her ſixth and laſt active form, namely, in the love eſſence; the ſeventh being only as the body, or houſe, wherein they operate: The queſtion may be put,

Queſt. Why God placed the happineſs of eternal Nature neither in the beginning, nor middle, but in the end of it?

Anſw. To which I anſwer, that *the Holy Trinity created eternal Nature to be a palace for them to dwell in.* Now as in a royal palace we muſt paſs through many rooms and apartments, before we come to the preſence-chamber of the prince; ſo in eternal Nature the forms of darkneſs muſt be paſſed through, and after theſe, the fire, and water, before we can come to the love fire, which the Holy Trinity has choſen for his preſence-chamber, out of all the forms of eternal Nature. God will not have his creatures to ruſh into his all-glorious preſence, and therefore has ſo ordered it, that many doors muſt be paſſed by them, and many locks opened before they can come into

his

his preſence, whom to ſee and know is eternal bliſs and happineſs. Therefore thrice happy is the man, who by walking this path of pure nature, has paſſed the gates of darkneſs, bitterneſs and anguiſh, and after them the gate of the fierce fire, and at length through water, light, and air, has made his way to the love fire eſſence; where he meets with eternal reſt, liberty, and triumphant joy, as being come to that point where the end has found the beginning, and where the beginning and the end are joined together never to be parted again for ever.

Anſw. 11. The principle of eternal Nature, is a paſſive principle; the active power of it being derived from the Holy Trinity, who have introduced themſelves to act and work in the ſame, and to bring forth creatures out of it. She is indeed the mother of all beings, but without the active power of the Deity had impregnated her, to the end ſhe might be the fruitful mother of all things, ſhe would have continued barren for ever.

Anſw. 12. The principle of eternal Nature is a ſubjected and ſubordinated principle, being created by God, and therefore

cannot be co-equal with the Deity, no more than the creature can be with the Creator: ſhe is placed below the globe of eternity, is influenced from the ſame, and does depend upon it: therefore muſt needs be a ſubjected and ſubordinated principle. We may hence gather the abſurdity of that atheiſtical principle which makes matter almighty, and to be the cauſe of all things; for we ſee here clearly that eternal Nature, the matter of all things, is wholly paſſive and ſubordinate to the will and power of her great Creator, in whoſe hand ſhe is as clay in the hand of the potter.

Anſw. 13. In the laſt place, if it be aſked, what kind of principle eternal Nature is? I anſwer, that it is a uſeful and ſerviceable principle, and that becauſe it fully anſwers to all thoſe ends for which it was created by God: but more eſpecially the uſefulneſs thereof appears in theſe following particulars:

Firſt, Becauſe 'the principle of eternal 'Nature is, as it were, the body of the 'Holy Trinity; wherein they live, act, and 'move; as the ſoul in our bodies, and is 'therefore called, the eternal humanity, 'and eternal pure ſubſtantiality: for without

'out this principle of pure nature, the 'Holy Trinity is all pure Deity, without 'any covering whatsoever; whereas in this 'principle, the Deity is clothed upon with 'eternal humanity;' which conjunction of the Deity with humanity, is the greatest mystery, next to that of the Holy Trinity; by means of which the Holy Trinity convey their pure Deity, which is all life, power, and virtue, through the principle of eternal Nature.

Secondly, The usefulness of eternal Nature's principle appears, in that it is become the palace and habitation of the Holy Trinity. *God's first and most glorious palace is the still eternity*, or *the eternal world which he generated out of himself*, that it might be the first and most proper habitation for himself; *but his second palace or dwelling-place is the principle of eternal Nature.*

Thirdly, The usefulness of eternal Nature appears, in that it is God's workhouse, wherein the great and wonderful potter has laid up not only a sufficiency of materials, but also of tools and instruments for all creations. Here is the great and universal treasury of that clay of which all

things are made; and here is the eternal turning wheel with which they are framed and faſhioned.

Fourthly, Eternal Nature's principle is the wardrobe of the Deity, where all the variety of veſtures and cloathing, wherewith the Holy Trinity are pleaſed at any time to cover themſelves, are laid up. *All the forms of eternal Nature*, darkneſs, fire, light, water, &c. *are but ſo many vehicles, or rather veſtures of the Deity, wherewith he vaileth his pure naked eſſential glory.* Wherefore he is alſo termed a God that hideth himſelf, even his pure Deity, with and under the forms of eternal Nature.

Fifthly, The uſefulneſs of *eternal Nature's principle* appears, in that it *is the conduit-pipe through which the golden oil and water of life*, together with the divine virtue of the heavenly tincture *is conveyed to the creature.* Pure nature's principle is the ſilver pipe through which the golden oil of the holy tincture, which flows from the union of fire and light, is conveyed, and is the mean by which the Holy Trinity, with the wonders of eternity, come to be manifeſted, felt, taſted and enjoyed.

Sixthly,

Sixthly, In the ſixth and laſt place, *Eternal Nature's principle is the field wherein is hid the ineſtimable pearl of the Holy Trinity:* it is the cabinet wherein is contained the jewel of wonder, namely, *the Deity in pure humanity:* Whoſoever it is that finds this pearl, does, together with it, find all the wonders of the Holy Trinity. *The pearl indeed is one thing*, and *the* field or *rich cabinet another*, yet is *both* field and cabinet *very uſeful to keep and conceal the precious ſtone of eternal Wiſdom*, which is faſt locked up in this cabinet, and lies deep buried in this field, and whoſoever will find it muſt dig deep for it.

But you will ſay, where ſhall I find this field? I anſwer, *the field is thyſelf:* if thou canſt find in thyſelf the union of fire and light, and theſe two qualifying together in one eſſence, then thou haſt met with the place *where this noble ſtone is hid*, and thou need not ſeek any further. And thus much ſhall ſuffice concerning the principle of eternal Nature. I ſhall now proceed to the laſt part of this diſcourſe, concerning God's introducing of himſelf into eternal Nature.

Concerning God in eternal Nature.

The ſpiritual divines make mention of two great myſteries in the divine nature; the *firſt* is, the Trinity in Unity, and Unity in Trinity, which reſpects the Deity in their ſingle and abſtracted eſſence: the *ſecond* myſtery is, the Deity in humanity, and humanity in the Deity, which concerns God as being introduced and ſubſiſting in eternal Nature. I have in the former part of ~~this~~ another diſcourſe treated of the firſt of theſe; and do now intend in this chapter to ſpeak of the latter, and that by opening this propoſition, that *God has introduced himſelf into the principle of eternal Nature.*

This propoſition you will find explained in the following particulars:

1. In the firſt place, when I ſay that God has introduced himſelf into eternal Nature, I underſtand that the bleſſed Trinity, Father, Son, and Holy Ghoſt, have introduced themſelves into eternal Nature. The Father with his intellectual, all-ſeeing eye; the Son with his all-flaming heart of love; and the Holy Ghoſt with his out-flowing acting power.

2. Se-

2. Secondly, when I ſay that God introduced himſelf, &c. I do include the eternal wiſdom which God introduced, together with himſelf, into the principle of eternal Nature.

3. In the third place, *God introduced himſelf into eternal Nature together with his eſſential love, which is the holy nature of the Trinity,* according to that of the apoſtle John, " God is love!"

Object. But ſome may object, That the divine nature does not only conſiſt in love, but alſo in light and life, which are attributed to the Holy Trinity, as well as love.

Sol. To which I anſwer, that love, in the ſenſe I take it, does include both light and life, for this eſſential love is all light and all life; ſo that neither death, nor darkneſs, can come near it. Now we muſt know that *this eſſential love is the unchangeable nature of the Trinity*, and therefore we muſt not think that the divine Nature is changed by being brought into and clothed upon with eternal Nature, and from love turned to wrath, or from meekneſs to ſeverity. No, by no means: *for*

as God is all love in himſelf, ſo he is the ſame in eternal Nature.

Queſt. But you will ſay, how can this be reconciled with ſcripture, which attributes wrath, anger, ſeverity, and juſtice to God?

Anſw. I anſwer, that when the ſcripture ſpeaks of God's anger, wrath, and ſeverity, it has regard to God's manifeſting of himſelf in and through eternal Nature, as it is infected and defiled by ſin. Whereas *when I ſay, that the manifeſtation of God in nature is all love, I ſpeak of nature in its purity, before it was infected by the fall of Lucifer, and when all its forms and properties were harmonized to the meſt perfect concord and unity*: for in this ſtate nothing but love, which is the unchangeable nature of God, was to be found in eternal Nature's principle.

4. In the laſt place, I ſay, God introduced the ſeven ſpirits before the throne, together with himſelf, into eternal Nature; elſe theſe ſeven ſpirits could never have been ſeen, or manifeſted in eternal Nature's principle; but the ſcripture often makes mention of them as introduced into

eternal

eternal nature; ſo they were repreſented to John, in the firſt chapter of the Revelations, as exiſting in mount Zion, or the New Jeruſalem principle, which was brought forth out of eternal Nature.

And thus much ſhall ſuffice to have ſpoken of the firſt part, or ſubject of this propoſition, which is God: We now proceed to the prædicate which is eternal Nature.

2. Now by eternal Nature, into which it is ſaid that God has introduced himſelf, *we are to underſtand eternal Nature in its purity*, not as defiled with ſin; for the Holy Trinity would never of their own will have introduced themſelves into any thing that was defiled, or impure. Again, we are to underſtand that when God introduced himſelf with the eternal wiſdom into eternal Nature, that ſhe ſtood in her original unity, ſimplicity, and harmony, without any duality, or contrariety: for the Holy Trinity would never have entered with their divine nature of love, into that where diviſion, diſagreement, and contrariety, had taken place. No, eternal Nature was without ſtrife or conteſt, without any mixture of good and evil, or light and darkneſs, but was all perfectly harmo-

nized; or elſe the bleſſed Trinity could not have made it the habitation of their divine love eſſence. And thus we ſee in what ſenſe we are to take eternal Nature, when we ſpeak of God's introducing himſelf into it.

3. I come now to the third and laſt particular in the foregoing propoſition, which may need ſome explication, that is, the word Introduced, how it is to be underſtood, and in what ſenſe we are to take it in this place.

'When we ſay that the Holy Trinity 'have introduced themſelves into eternal 'Nature, *we mean nothing elſe, but the 'union of the bleſſed Trinity with eternal Na-'ture; and eternal Nature's union with the 'bleſſed Trinity*;' which is the full meaning of God's introduction of himſelf into eternal Nature's principle.

'Here the Deity ſubſiſts in its eternal 'humanity, and eternal humanity ſub-'ſiſts in union with the Deity: God in 'nature, and nature in God; and thus 'God and nature are in one another, be-'cauſe God has introduced his divine na-'ture of love into eternal Nature's pure 'principle.'

The

The nature of this union, I ſhall explain and open to you in theſe following particulars:

1. Firſt then, '*This union of God with* '*eternal Nature, is a true, real, eſſential* '*and moſt intimate union.* In every 'union theſe three things are to be found, 'and meet together, namely, the uniter, 'the thing united, and the union itſelf, 'which joins the uniter and united together. 'In this union of God with eternal Nature, 'the uniter is the bleſſed Trinity; the 'thing united is the principle of eternal 'Nature; and the union of them both is 'the divine nature of love.

'Now this love, which is the link and 'tie of both the uniter and united, is the 'eſſential love of the Deity, therefore this 'union muſt be an eſſential and moſt in-'timate union.

'It is a kind of incorporation, the uniter 'and united penetrating and mixing with 'one another: and therefore this union of 'God and eternal Nature in love's eſſence 'is *compared to a nuptial union, becauſe* 'God has, as it were, *eſpouſed himſelf with* '*eternal Nature, as a pure, ſpotleſs, and* '*undefiled virgin, in an indiſſoluble bant,*

'*which is the band of divine eſſential*
'*love.*

2. In the ſecond place, 'This union of 'God with eternal Nature, is an eternal 'union. For no ſooner was the principle 'of eternal Nature brought forth, but the 'Holy Trinity introduced themſelves into 'it, and this was before the foundation of 'the angelical world was laid, and conſe-'quently from eternity quo ad nos, ſo it 'muſt be underſtood by us.

3. In the third and laſt place, 'This 'union *is an unchangeable and inſeparable* '*union*; and that becauſe the band and 'tie of this union is the eternal unchange-'able love of God.'

Queſt. But you will ſay, that God's love may be changed into anger, which is the bond of this union, and conſequently the union itſelf may be changed.

Anſw. To which I anſwer, that *God's love cannot be changed into anger in eternal Nature, as ſhe ſtands in purity and perfection, before the coming in of ſin*; becauſe in that ſtate neither eternal Nature, nor any thing in it, could be the ſubject of God's anger, hatred, ſeverity, or juſtice. Therefore, though in fallen Nature we

perceive the effects of God's love and hatred, mercy and juſtice, ſweetneſs and ſeverity; yet *in pure nature, into which God has introduced himſelf*, and concerning which we ſpeak here, *nothing can ever be found but the effects of an unchangeable love*: which unchangeable love is that bond, which makes the inſeparable union between God and pure nature, between the Deity and humanity. This love is that which after a vital manner does paſs through and penetrate all and every part of eternal Nature, and eternal Nature preſſes into the love, which makes the union of them both moſt intimate, vital, and inſeparable: ſo that we may ſay, who ſhall, or who can ſeparate God and pure nature? or who can diſannul the eternal covenant between them? *But yet* notwithſtanding all that has been ſaid concerning *this union between God and pure nature's principle*, we are to underſtand that this union *is without confuſion*; *ſo as God is not pure nature, nor pure nature God; for though one be in the other, yet nature cannot comprehend the Deity, but God comprehends nature.*

Why

Why God introduced himſelf into eternal Nature.

Queſt. But here it may be enquired, what were the ends and motives why the bleſſed Trinity introduced themſelves, and entered into ſo intimate an union with pure nature's principle?

Anſw. To this enquiry I ſhall anſwer by the following particulars:

1ſt reaſon, Why the Trinity brought forth themſelves into pure nature's principle, was for the manifeſtation of themſelves in it, and by it. For though they were manifeſted to themſelves, and ſimplified ſpirits in the ſtill eternity, yet they deſired a further manifeſtation of themſelves to creatures which lay hid in the womb of eternal Nature, and for this reaſon did they enter into union with it.

2d reaſon. A ſecond motive or reaſon was, that the Holy Trinity might glorify and exalt their own divine nature of eternal love, in thoſe worlds and creatures which were to be brought forth from the womb of eternal Nature. In the ſtill eternity there were indeed an infinite number

of.

of ſimplified ſpirits, who dwelling in the center of love, did glorify and exalt the divine nature of love, which was all in all to them. But *the deſign of God was to have his eternal love glorified, and exalted in an infinite variety of creatures and beings, who might all, in their ſeveral ranks, and according to their ſeveral capacities, exalt and glorify love*; and ſo make up the divine concert and harmony, which cannot be without variety.

3d reaſon, Why the Holy Trinity have introduced themſelves into eternal Nature was, for the manifeſtation of their ſovereignty and ſupremacy; for their ſovereignty could not be manifeſted without variety of dominions and ſubjects. And both theſe were brought forth out of the womb of eternal Nature by the Holy Trinity. The dominions were thoſe ſeveral worlds which were created out of nature's principle, and the ſubjects were the numberleſs number of creatures, which were the inhabitants of each of thoſe worlds and principles, and by both of theſe, the ſovereignty of the Holy Trinity was fully declared and manifeſted.

4th rea-

4th reaſon, Was, *for the manifeſtation of their eternal power, wiſdom, and goodneſs, in the creating of ſo many worlds, viſible and inviſible,* together *with ſuch an infinite variety of creatures to ſtore and repleniſh them.* As alſo in the ordering, governing, and diſpoſing of them for the obtaining thoſe glorious ends for which they were created. *Nothing can more expreſly declare and manifeſt the divine power, wiſdom, and goodneſs, than the creating and governing of ſo many worlds and creatures, as were brought forth from the womb of eternal Nature* for this very end.

5th reaſon, Why the Holy Trinity introduced themſelves into eternal Nature, was, *for the executing their eternal goodwill, decrees and purpoſes, and bringing them into act.* For the eternal goodwill and purpoſe of the Holy Trinity was to manifeſt their own glory in the creation of worlds, and an infinite variety of creatures which were to be the inhabitants of the ſame, out of eternal Nature's principle: wherefore for the effecting and bringing about of theſe deſigns they introduced themſelves into eternal Nature, that ſo by being impregnated by the divine

love-

love-eſſence, it might give a being to thoſe worlds and creatures, which had been from all eternity in the purpoſe and decree of the Holy Trinity.

6th reaſon. The ſixth reaſon why God introduced himſelf into eternal Nature, was, for the glorification of nature, by means of its union with the divine eſſence of love; that nature might be exalted to the higheſt degree of glory, it was capable of, by its union with the Deity. Eternal Nature indeed in its own eſſence was pure and ſpotleſs, but its glory is from the union it has with the Deity, who penetrates it through and through, and communicates of his own glory unto it, glorifying it in, with, and through himſelf.

7th reaſon. The laſt reaſon, why the Holy Trinity united themſelves to eternal Nature, was, that they might be the ſupreme acting, governing, and moving power in and through the pure principle of nature, and thereby become the ſole author, and the all in all of the motions of nature. *But I do not ſay that the Trinity is the author and mover in the principle of defiled and fallen nature*, for there Lucifer the great dragon, and the beaſt, have eſta-

bliſhed

bliſhed their dominions, and are very active and ſtirring in it.

'*And though God is in fallen nature, yet* '*not to the ſame end for which he was pleaſed* '*to introduce himſelf in pure nature,* for 'he introduced himſelf into pure nature, 'that he might be the ſole mover and actor 'in it, and thereby to keep and preſerve it 'in its original purity: whereas *the end why* '*God entered into fallen nature,* was, *that he* '*might redeem it, and reſtore it to its original* '*purity, from whence it is fallen.*'

Queſt. But you will ſay, How can the high purity of the divine nature be preſerved in the unclean veſſel of defiled and corrupted nature.

To which I anſwer: 'That if we con-'ſider what has been ſaid, we ſhall find, *the* '*divine Nature is the higheſt unity and ſim-*'*plicity, and conſequently cannot admit of any* '*mixture, or compoſition with any thing,* being 'free from all; though in, and penetrating 'through all, like the beams of the ſun, 'which though they pierce the air, and 'water, penetrating them throughout, yet 'are they not mixed, or jumbled with them, 'but abide in their perfect liberty, and un-'touched from either of them.'

And

And thus for a concluſion, you ſee how God the Father has introduced himſelf into the principle of pure nature, as an eternal eye, to ſee through all nature's globe, and together with himſelf, his eternal flaming heart of love, as an eternal ſpring flowing continually through all the principle of eternal Nature, for its delight and refreſhment, and his Spirit of life to be the ſupreme moving motion throughout the whole eſſence of pure nature, in which the divine nature and glory of the Deity is hid in nature, *as a jewel in a cabinet*, or as a treaſure hid in a field; *to be found only by thoſe holy ſouls who, through great earneſtneſs and continual labour, have attained to the poſſeſſion of the Holy Trinity in themſelves*, through their ſpiritual baptiſm into the nature of the Father, Son, and Spirit, *and are arrived to perfection by the redemption, purification, and tranſmutation of their impure nature, and ſo reſtored again to their original purity.*

F I N I S.

CONSIDERATIONS

BY WAY OF ENQUIRY

INTO THE

SUBJECT, MATTER, AND SCOPE OF THE WRITINGS

OF THE

DIVINELY-ILLUMINATED

JACOB BEHMEN.

JACOB BEHMEN'S

DIALOGUES

OF THE

THREEFOLD LIFE OF MAN,

INTO THE

SIX MYSTICAL POINTS,

AND

CONSIDERATIONS.

PREFACE.

WE are apt to regret the loſs of worthy inſtruments, ſuch as have been raiſed up in an extraordinary manner, and eminently qualified above their brethren, thinking that if we had enjoyed their good converſe, we might have greatly benefited and improved thereby: without doubt they have a great happineſs, that enjoy ſuch a benefit and improve it.

But we muſt conſider men are but inſtruments, and it is very rare but that the excellency and purity of truth conveyed by them, receives ſome ſhadow or ſoil from the medium. The

chief

chief buſineſs of ſuch men is to direct us to the Fountain of Wiſdom which is open at all times, to all perſons, ready to be beſtowed upon all that truly ſeek for Wiſdom there: And from this univerſal Fountain every one receives according to the ſtrength of their deſire and capacity.

Accordingly it is required that every one ſhould employ his gift according to the grace given, and proportion of faith received. Now faith is every particular man's evidence, and not another's: Thus, although one may have a larger meaſure, or more myſterious, yet there is no diſharmony, but all tends to the benefit of the whole, and teaches wiſdom, that every one may be preſented perfect in Chriſt. And although we cannot comprehend all truth, let us remain humble ſincere ſearchers, and in due time we ſhall be rewarded with her treaſures.

The writings of the divinely-inſpired Jacob Behmen, called, the Tentonick Philo-

Philoſopher (written originally in the German language, the beginning of the ſixteenth century, and tranſlated into the Engliſh tongue by John Sparrow, a barriſter of the Inner Temple, in the reign of king Charles the ſecond, and now republiſhing in London) have been received by many with great ſatisfaction, and have contributed towards the extricating their minds out of thoſe labyrinths, and difficulties, wherein evil opinions, and practice, kept up by tradition and cuſtom, had involved them.

The greateſt objections raiſed againſt the writings of Jacob Behmen, have been their abſtruſeneſs, and uncouth expreſſions, making them almoſt impoſſible to be underſtood. But God raiſed up an inſtrument (ſoon after they appeared in Engliſh) to bear teſtimony to their truth, who by delivering J. Behmen's ſenſe in more uſual and familiar words, has, it is hoped, rendered them more clear.

In the following conſiderations, upon the ſcope of J. Behmen's writings, the writer doth (from the types, figures, and ſacrifices, under the law, from things we are moſt converſant with through the whole creation, from heaven and earth, and from man himſelf) demonſtrate the truth of the doctrines laid down by Jacob Behmen, to be well grounded upon the uncontroulable maxims of confeſſed theology and philoſophy.

The apoſtle Paul preached to the Athenians the knowledge of that God who they ignorantly adored: Even ſo theſe writings ſerve or tend to teach us, by plain demonſtration, what we, like the Athenians, are too ignorant of. It is written, "God is one," which certainly is as true as where it is ſaid, "There are three that bear record in "heaven."

It is written, "Our God is a con-"ſuming fire," Heb. xii. 29. and yet

ſaid

ſaid to be light and love, and in him is no darkneſs at all, that he is meek, merciful, of everlaſting kindneſs, and that fury is not in him.

It is alſo written, God ſwore "by two "immutable things, in which it was "impoſſible for God to lie," Heb. vi. 18. And becauſe he could ſware by no greater, he ſware by himſelf, "That bleſſing "he would bleſs Abraham; and curſe "him that curſed Abraham," Gen. xii. 3. Here are two principles clearly expreſſed, and both called immutable: The one wrath and fury, and a conſuming fire; the other love, meekneſs, and light ineffable.

Had man ſtood in his primitive ſtate totally reſigned to the divine love, he had not known the principle of wrath; but it had remained more hidden, than the bitterneſs of the root is in the moſt pleaſant fruit. But when man was fallen into the ſtate of evil and good, the infinite love of God deſcends

in order to reſtore him, and then ſets before him bleſſings on the one hand, and curſings on the other.

How can we tell what God's mercy is, until we come to know him that is merciful; and what Chriſt's merits are, until we know Chriſt in us and him crucified? For if we content ourſelves with an hiſtorical knowledge, it is to be feared it will be attended with an hypocritical obedience. The law that all true chriſtians ought to ſquare their actions by, is the new commandment, of loving one another; elſe they are not known to be Chriſt's diſciples.

All thoſe worthy inſtruments, that have taught or writ from the holy anointing, directed their hearers or readers to him that is the true Teacher, that they might receive their knowledge from the ſame root with themſelves. And then to ſuch they wanted no epiſtle of recommendation, they being their epiſtle written with the Spirit

of

of the living God, not in tables of ſtone, but in the fleſhly tables of the heart, known and read of all men.

To ſuch the language of the ſcriptures comes to be more clear, they can diſcern the correction, inſtruction and comfort, held forth in them, and how they are able to furniſh the man of God to every good work. Alſo why there is no ability in them to furniſh any man, but as they convert and become new men.

The great concern of man's happineſs depending upon the converſion of his will; for as the firſt man by turning his will from God into this world, from the unity and harmony he at firſt was placed in (and ſo was truly honourable) into multiplïcity, ſelf-hood, luſt and enmity: became thereby an abomination to God's holineſs, attracting a beſtial body, and a mind darkened, ignorant, and eſtranged from God; it is real reſignation that brings a death upon ſelf-hood: and that muſt

be continually performed, that the enmity being mortified, the reſigned will may become an inſtrument in God's hand, to be governed thereby; for his ſervants we are whom we yield obedience unto.

Here ariſes the ſtrife and warfare in man, the corrupt will in ſelf-hood accounts it folly and madneſs to ſubmit to death, when the pleaſures and voluptuouſneſs of this world might be lived in and enjoyed. But the reſigned to God ſees, that as at firſt it precipitated man from that happy ſtate in which he was placed, ſo the tendency and end thereof is to fill us with eternal ſorrow and miſery. Thus it is to become fools that we may be made wiſe, and poor that we may be made rich; as having nothing, yet poſſeſſing all things.

Whatever ſpecious pretences to religion may be made by any; though very fair and beautiful to ſhow; where this corrupt will in ſelf-hood is unmortified,

tified, and the path of reſignation not trod, that religion is vain, deceitful and deſtructive. As the prophet Iſaiah declared, in the name of the Lord, "For- "aſmuch as this people draw near me "with their mouth, and with their "lips do honour me, but have re- "moved their hearts far from me, and "their fear towards me is taught by "the precepts of men: Therefore the "wiſdom of their wiſe men ſhall pe- "riſh, and the underſtanding of their "prudent men ſhall be hid," Iſa. xxix. 13, 14. Our Saviour, reciting this place of the prophet, ſays, "But in "vain do they worſhip me, teaching "for doctrines the commandments of "men," Matt. xv. 9. The wiſdom of this world, [which is fooliſhneſs with God, [exiſting in the perverted will of man, which has broken itſelf off from God, and ſtands upon its own bottom; the world by this wiſdom can neither know or worſhip God. The wiſdom of God in his ſervants ſtands in an

humble reſignation of themſelves to the divine love, in order to a regeneration of their wills, which is not effected but by ſlaying this oppoſite will in which ſtands the enmity, in order to know a new life generated; and as long as truth and error, light and darkneſs, are in this world, ſo long muſt and will this warfare be continued; happy is he that goes off a conqueror, for his crown is ſure to him. And as the world by wiſdom knew not God, ſo has it fared likewiſe in reſpect to the enquiries made concerning nature. From hence it is the apoſtle Paul gives a caution to the Coloſſians, to "beware leſt any man ſhould "ſpoil them thro' philoſophy and vain "deceit, after the traditions of men, af-"ter the rudiments of this world, and "not after Chriſt," Col. ii. 8.

An empty and vain philoſophy has been introduced and kept up in the world, by men of corrupt minds eſtranged from God, and therefore ignorant of nature; for it is as impoſſible truly

truly to know nature, ſeparate and removed from God, as it is to know God in the wiſdom of this world, or truly to worſhip him, with a heart removed far from him.

What hopes was left after the miſerable fall of man, when God curſed the earth for man's ſake, but only the deſcent of God, or the incarnation of Jeſus Chriſt; that inſpoken Word of life, in order to a happy reſtoration and renovation? For as all things were made by this eternal Word, ſo all things are upheld by it: This is the healer of our wounds and repairer of our breaches.

This Word is declared by Moſes, Deut. xxx. 14. and by the apoſtle Paul, Rom. x. 8. to be "near us, "even in our hearts and in our mouths, "that we need not ſay, Who ſhall aſ-"cend into heaven, or deſcend into "the deep to fetch it." This was the rock in the wilderneſs, 1 Cor. x. 4. the fire in Ezekiel, chap. i. 4. the ſtone with ſeven eyes upon it in Zechariah,

chap. iii. 9. the white ſtone, with the new name, in the Revelation, chap. ii. 17. This is the ſalt we ought to have in ourſelves: This is the water and ſpirit whereof we muſt be born again, John iii.

Solomon was indued with great wiſdom, and may properly be ſaid to have been an eminent philoſopher; take his deſcription of wiſdom, and where it is to be found. "She is the "breath of the power of God, and a "pure influence flowing from the glo- "ry of the Almighty: Therefore can "no defiled thing fall into her. And "being but one, ſhe can do all things: "And remaining in herſelf, ſhe ma- "keth all things new: And in all "ages entering into holy ſouls, ſhe "maketh them friends of God and "prophets. All good things together "came to me with her, and innume- "rable riches in her hands," Wiſdom vii. And a greater than Solomon ſays, "Seek ye firſt the kingdom of God, and

"his

" his righteouſneſs, and all theſe things
" ſhall be added to you," Matt. vi. 33.

This certainly is not only our duty, but the great affair moſt worthy our enquiry and induſtry. That work which man alone is capacitated for, by reaſon of his noble extract, and that which is alone a ſuitable reward to render him truly happy.

It is this work and wiſdom, that the writings of Jacob Behmen and theſe following, are converſant about; laying the foundation deep, firm and ſolid; and thereupon raiſing a regular and noble building. Here is deſcribed at large our malady and remedy, both with reſpect to time and eternity.

A learned and ingenious writer of the laſt century gave this teſtimony concerning the writings of Jacob Behmen:

'Whatſoever the great Hermes de-
'livered as oracles; or Pythagoras
'ſpoke by authority; or Socrates de-
'bated; or Ariſtotle affirmed; yea,

'whatever divine Plato propheſied, or
'Plotinus proved; this and all this, or
'a far higher and profounder philoſo-
'phy is (I think) contained in the
'Teutonick's writings. And if there be
'any friendly medium that can poſſi-
'bly reconcile thoſe ancient diffe-
'rences, between the *Divine Wiſdom*,
'that has fixed her palace in holy
'writ: And her ſtubborn handmaid
'*natural reaſon*, this happy marriage of
'the Spirit of God and the ſoul, this
'wonderful conſent of diſcords in one
'harmony, we ſhall find it in great
'meaſure in Teutonicus's writings.
'Only let the non or miſunderſtanding
'of the moſt rational reader (if not a lit-
'tle ſublimed above the ſphere of com-
'mon reaſon) be imputed as a fault
'to this elevated philoſopher, no more
'than it was to the divine Plotine,
'whoſe ſcholars even after much ſtudy,
'could not comprehend many of his
'doctrines.'

The

The way to profit in reading theſe writings, is to be poſſeſſed with patience, our minds ſtanding in ſingleneſs and ſimplicity, and in this frame of mind to ſeek diligently, pray earneſtly, and to reſign up our wills entirely to the guidance and conduct of the Divine Love.

An earneſt deſire, and induſtry, moſt uſually prevails to the obtaining the deſired end, when ſloth and negligence meets with diſappointment and ſhame.

Let us then humble ourſelves under the ſenſe of our miſery, and ſubmit to the mortifying our corrupt wills, and proceed on to experience a ſeparation or cleanſing from all filthineſs of the fleſh, and more ſecret defilements of the ſpirit; through the power and energy of the heavenly fire, the divine life, the breath or word of God: That knowing a death unto ſin, we may alſo know a life unto righteouſneſs, which in the true heavenly proceſs being offered up to God as an acceptable ſacrifice; a

perma-

permanent, fixed and immortal ſtate may be manifeſt, and from which there ſhall be no more going for ever.

If theſe following ſheets contribute in ſome meaſure towards the directing or aſſiſting of any honeſt induſtrious ſearcher after the Pearl of great price, the one thing needful, it will greatly rejoice the perſon who extracted them, and by the preſent publication, wiſhes to be an inſtrument in the hands of the divine Being to that end.

Farewel.

Some

Some words uſed by Jacob Behmen, explained near to his deep ſenſe.

ABYSS is an infinity of ſpace peculiar to each of the three principles.

Amaſs, is a ſpirit or will bringing itſelf into ſubſtance, compaction, or manifeſtation.

Anguiſh, is the third form of the ſeven properties of the eternal nature, made of the two firſt forms, and making the ſulphurous ſpirit.

Centrum or Centre, is the flaſh ſtanding in every will to make an opening.

Chriſt, by the word Chriſt is meant the inward new man in the ſpirit of Chriſt, underſtood inwardly.

Element, called the one or holy element, is of or according to the ſecond principle, generated eternally out of the eternal nature or great myſtery, which are according to the

firſt

firſt principle, but wherever they generate the holy element, there is Paradiſe.

Ens, the proper and peculiar being or eſſence, (good, or be it evil) of a thing.

Eternal nature, is of the firſt principle, and is that in which ſtandeth [and ſince the fall of Lucifer is manifeſted] two kingdoms; one, the pure virgin wiſdom of God, the one holy element as firſt created, and which is the cauſe of the four elements and ſtars: The other the ſevere fierce wrath: according to which God calls himſelf a conſuming fire. It is therefore the great myſtery.

Expreſſed Word, comprizeth all creatures viſible and inviſible.

Fiat, the eternal ſpeaking Word or creating power proceeding from the free will of the abyſs. Alſo the deſire of the ſoul taking the power of the holy love tincture, and makes it eſſential.

Flagrat,

Flagrat, or ſudden fright, terror, ſhriek, flaſh, the ſevering the two principles of light and darkneſs; reſembling that in thunder and lightning, gunpowder, &c. the pregnant echo of the ſound of eternity, ſpeaking love or anger; life, in the light; death, in the darkneſs. Which is called the ſalnitral flagrat.

Idea, is the Ens, which with man firſt is, and then known: But it is, becauſe God ſeeth it.

Incentive, a divine ſparkle, captived ſo as can only glimmer, not ſhine forth.

Magia, there are two Magia's, one of the Unity, the other of the multiplicity, or aſtral powers. And alſo two Magi in man, the Spirit of God, and reaſon, into the latter the devil eaſily inſinuates.

Majeſty, the light of the glorious Son of God, the ſecond principle according to which only God is called God, for according to the firſt, he

is

is not called God, but a consuming fire.

Lubet, a longing delight or bene placitum. In God, it is the free pregnant will to manifestation in nature and creature; without which all had been an eternal stillness. *The Lubet* in man, is the moving will to good or evil.

Mysterium Magnum, that out of which all visible and invisible concreates proceeded; it is of the first principle.

Out-birth, the visible, palpable, mortal part of this world, called, the anger fire.

Sal-niter, is that which in the sulphur is awakened by the heat arising into a flagrat out of the brimstony, watery, and earthy properties, whereby the properties are explicated.

Satan, is meant the spirit of error, and not always a creaturely devil, but the property of such an erroneous spirit.

Salliter,

Salliter, (called) Divine Salliter; repreſented by the earth, but like the pure heaven; in it are moving, ſpringing powers, producing all manner of divine trees, plants, &c. with heavenly colours, ſmells, taſtes: whereof this world's trees, gold, ſilver, precious ſtones, &c. are hard, dead, dark ſhadows. But this ſaliter and mercurius, that is, divine mercurius, is the food of angels and holy ſouls.

Sophia, the true noble precious image o Chriſt, namely, the wiſdom of Goc the tincture of the light.

Source, the original quality or eſſen tial property to love and anger, light and darkneſs, both according to time and eternity.

Ternarius, or number three in the language of nature, the divine birth in the ſix forms of nature, which arc the ſix ſeals of God.

Ternary (called) Ternarium Sanctum,

holy

holy fleſh, or holy ſubſtance, or corporizing of angels and holy ſouls.

Tincture, is in angels and glorified ſaints the virgin love fire. In man, that, which Adam's fall cauſed almoſt wholly to diſappear. In vegetables, animals and minerals, their virtue, vitallity, or life, ſpirit and power.

Turba, is taken for a fierce wrath fire, which deſtroyeth a corruptible body: ſometimes for horrid tempeſts or helliſh blaſts, general contagious, awakened by common ſins, called, *Turba Magna*: Sometimes for the eternal wrath fire, which ſwalloweth up an evil ſpirit without a body; and may be called, *Turba Maxima.*

CONSIDERATIONS

BY WAY OF ENQUIRY

INTO THE

SUBJECT, MATTER, AND SCOPE OF THE WRITINGS

OF THE

DIVINELY-ILLUMINATED

JACOB BEHMEN.

Introduction.

BEING we are now to ſpeak of God, what he is, and where he is; we muſt ſay, that God himſelf is the eſſence of all eſſences; for all is generated or born, created and proceeded from him, and all things take their firſt beginning out of God: as the ſcriptures witneſs, ſaying, "Through him and in him are all things. "Alſo the heaven and the heaven of hea- "vens are not able to contain thee: Alſo "heaven is my throne, and the earth is "my footſtool." And in the Father is mentioned, "Thine is the kingdom, and "the power," underſtand all power.

But there is yet this difference to be obſerved, that evil neither is, nor is called God;

God; and though the firſt principle in nature be [by the fall of Lucifer become] the earneſt fountain of the wrathfulneſs, according to which God calleth himſelf an angry, wrathful and zealous God: and is the original cauſe of life and of all mobility, yet if that be irradiated with the light of God, it is no more wrath or tartneſs, but is changed into great joy and love.

Now when God created the world and all things therein, he had no other matter or materials to make it of, but what proceeded immediately from his own being, eſſence, or ſubſtance, out of himſelf. But now God is a ſpirit that is incomprehenſible, which has neither beginning nor end, and his greatneſs and depth is all. Yet a ſpirit does nothing but aſcend, flow, move, and continually generate itſelf in a threefold form, namely, bitterneſs, harſhneſs and heat, and theſe three manner of forms are neither of them the firſt, ſecond, nor third; for all theſe three are but one, and each of them begets, bears, and brings forth the other two; for a ſpirit is like a will, or thought, which riſing up, beholds, perfects, and generates itſelf.

Now

Now this cannot be expreſſed or deſcribed, nor brought to the underſtanding by the tongue of man; for God has no beginning: but it is here ſet down as if he had, to diſtinguiſh the firſt from the ſecond principle, and what God or Spirit is. Indeed there is no difference in God, nevertheleſs when it is enquired from whence evil and good proceed, it is to be known what is the original fountain of wrath and anger; and alſo that of love: ſince they both now proceed from one and the ſame original, out of one mother, although but one thing in the divine unity.

It cannot be ſaid that fire, bitterneſs and harſhneſs is in God, much leſs that air, water, or earth, are in him. Only it is known that all theſe things have proceeded out of the original. Neither can it be ſaid, that death, hell-fire, or ſorrowfulneſs, is in God, but it is known that theſe things have come out of the original; theſe things are in eternal nature, and eternal nature originated mediately from God. Therefore the ſource of the cauſe muſt be ſought, namely, what is the firſt matter of evil, which has brought forth itſelf in the ſpirit of the creature, and the wrath of God in the firſt principle continually burning therein.

CHAP.

C H A P. I.

Of the true Principles, Darkneſs and Light, whence (by the fall of Lucifer) are come evil and good, fierceneſs and meekneſs, anger and love.

TO begin with things neareſt our outward ſenſes, palpable bodies, as darkneſs, cold, &c. They condenſe, croud, throng, and ſubſtantiate; contrariwiſe light and heat rarify, attenuate, make thin or ſubtle, and actuate bodies adapted thereunto.

Both, while in due proportion, [as they were before the fall of Lucifer] equally good and amicable, but now in what time or place ſoever, either be extremely prevalent and tyrannous, they become inſtantly inimicitious and deſtructive.

The conſideration whereof, and deducible thence, might cauſe J. A. Comenius to be offended with Campanella for found-

ing

ing all productions on the conteſt of two contrary principles, backing his diſguſt on Grotius's argument againſt the Manichees; that of two contraries: deſtruction might follow, but no augmentation.

But without ſtrife, ſprings no production; and without contraries is no ſtrife.

What the two principles unſevered are.

The two principles of light and darkneſs cannot be ſaid to have beginning, but are co-eternal, yet one (the light) abſorbs, or ſwallows up the other, as the day does the night.

The flagrat or operation of the darkneſs is God's anger; and the flagrat or manifeſtation of the light is his principle of love. Theſe two not ſevered make one triumphant kingdom, wreſtling to exalt the ſublime joy of the holy, ſweet divine will of God.

The root of evil.

But after the ſevering [by the apoſtacy of Lucifer] became two worlds; that is, one the dark, cold, fierce, harſh, bitter, ſting-

ing fire world. The other the delightful, loving, ſweet, joyful, raviſhing, holy world; yet the holy world has the potence of the other, as its perfectly perpetual root or fountain. As the natural heat in man's body is of ſuch abſolute neceſſity and uſe, while moderated by due proportion of cold, for that is the food of the heat; but if either heat or cold domineer, it becomes rapaciouſly ruinous.

Now, whereas it is ſaid above, that darkneſs and light are without beginning and co-eternal. And it being true that angels as well as all other creatures had a beginning; it may be aſked, how can it be true, and in what ſenſe underſtood that darkneſs ſhould be without beginning, ſeeing the Holy Ghoſt ſays, "God is light, "and in him is no darkneſs at all?" 1 John 1. 5. Alſo, "What communion "hath light with darkneſs?" 2 Cor. vi. 14.

This, though it be cleared in the following part of this diſcourſe, yet a little to open the way as we go, that the enquirer may not be offended, nor he that ſeeks occaſion think he finds it; it is anſwered by way of explanation.

What

What the eternal darkneſs is not.

That it is not meant a neſcience, or ſtate of not knowing, defect, or ignorance, much leſs an evil in itſelf.

What is meant by eternal or original darkneſs.

But by it is underſtood an adumbration, like a dark crudity or indigeſtion. An eternal original to ſubſtance, might, potence, and eſſence. A center or root (auſtere and earneſt) like a hot and cold fire, which principle is underſtood now to be the Father's property or firſt principle; according to which he is called a jealous or zealous God, and a conſuming fire. A power world in its own property; ſecret, and hidden [until the fall of Lucifer] in, the ſecond principle of glorious light and gracious love; as the night is by the day, or the wick of the candle by the ſplendor of the light; but is now manifeſted and awakened [by ſeveration of the ſecond principle from it] in, or upon any ſeparate unclean ſpirit, or creature.

For though it was from eternity, yet was in the higheſt harmony, and ſo is in God in eternity, undividable and inſeparable from the moſt holy ſpiritual light world and love-principle; yet [by the fall of Lucifer] it became in its own abyſs, and diſtinct property, as is above deſcribed.

This now, after ſevering from the love-principle, is as the glowing fire, the flame whereof is extinct: in that principle the dark life burneth.

And muſt needs be called the firſt; becauſe from it (as from an eternal root of living fire) the majeſtic ſplendor of glorious light is eternally generated, that is the ſecond principle.

Thus theſe two principles, in perfect unity (as in eternity they are in God) are the one only higheſt, abſolute compleat good: but wherever the light is withdrawn, there is found a wrathful, evil ſpirit, creature, thing or world.

For further explanation we may obſerve, that the Holy Ghoſt, who ſays (as above) "God is light, and in him is no darkneſs "at all," ſays alſo, "Fury is not in me," Iſa. xxvii. 4. And that yet (beſide many other places of the ſame and other prophets) it

it is ſaid, " For behold the Lord will come " forth with fire, and with his chariots " like a whirlwind, and render his anger " with fury, and his rebukes with flames " of fire," chap. lxix. 15. Again, " When " I ſhall execute judgments in thee in an- " ger and in fury, and in furious rebuke," Ezek. v. 15. But let us obſerve, God's ſo doing is called " his coming forth of " his place, and his ſtrange work," Mic. i. 3. Iſa. xxviii. 21.

Thus is found that the aſtringent and attracting powers, by their contrariety, produce anguiſh; that anguiſh is a ſtinging, raging, pricking ſenſe, not by agent and patient, but by violence and impatience: This raging ſpirit cannot deliver itſelf from the ſtrong bands of the aſtringency; and from that ſource, by the conteſt, heat is excited, the extremity whereof is fire.

The food of the fire is cold, as hath been ſaid, or for want of it the heat and fire would fall into anguiſh; but Infinity has no deficiency; therefore the fire by rarefaction breathes the ſullen cold into the liberty called air, that again by condenſation (being preſcribed by its father the

cold) falls to water, which again by the enkindled element is lickt up as its nutrition. Thus by an immutable law and chain of cauſes, the Separator's wiſdom uſes this great machine to effect the parcels into an entire harmony.

CHAP. II.

A deſcription of the ſeven Fountain Spirits.

BUT before we conſider the three worlds exiſting on the foundation of the above two principles, let the ſeven fountain ſpirits in the divine power of the Father be known; repreſented by the ſeven lamps before the throne. In the outward world by the ſeven planets: Among us, by the ſix days of the creation, and one the ſeventh day of reſt, and alſo by the ſeven ſimple metals appropriated to the ſeven planets; the ſeven ſtars in the Revelation; with many the like important and more than ſpeaking demonſtrations.

A me-

A method to be profitably uſed on this weighty ſubject may be,

1ſt, To name, define and deſcribe them ſeverally and diſtinctly.

2dly, To demonſtrate them in ſome meaſure to the reaſon of mankind, yea to the eye and ſenſes; thereby to give aſſurance that the bleſſed Jacob Behmen was not beating the air, but building on a rock not to be ſhaken.

Definition of the ſeven Fountain Spirits in the divine power of God the Father, are,

Firſt, The aſtringent, binding, piercing, compacting, knitting power, ſecret and hidden in the divine power of the Father's ſaliter. A ſharp power like ſalt whence exiſteth (in the evil and mortal part) a power locking up, as are the outward earth and ſtones.

Second, An attraction, vanquiſhing the harſh aſtringency, which is both ſweet, mild, meek, and alſo bitter; the ſtirring of the deſire and cauſe of life, whence alſo water is generated. Out of theſe two fountain ſpirits is the heart or ſon of God generated from eternity in eternity. Alſo of them (with the reſt of the ſeven ſpirits) is

the Son of God, the heart, by eternal generation to all eternity; as our Lord ſaid, "My Father worketh hitherto, and I "work."

Third, The bitter or anguiſh fountain ſpirit (a cauſe of the mind, ſenſes and thoughts; a triumphing exalting of joy to the higheſt degree, to trembling in its own quality) it forms all ſorts of red colours in its own quality; in the ſweet quality white and blue; in the aſtringent, green, duſky and mixt colours. But if it be moved too much, it kindles the ſweet and aſtringent, and all becomes a raging, tearing, ſtinging, burning poiſon; like the torment of a plague ſore: When enkindled in the helliſh property, it extinguiſhes the light, perverts the ſweet quality into loathſome ſtink; the aſtringent into ſharp, dark coldneſs; alſo ſour, rank, bitter fierceneſs to all eternity; when enkindled in the heavenly power, it is the ſpirit of the jealous, zealous, unquenchable wrath of God: as in Lucifer and his legions.

Fourth, Heat producing light, the true beginner of life, and of the true ſpirit of life. It kindles all the qualities, and generates the light in them, whence exiſt the

ſenſes

ſenſes and thoughts. For when the bitter ſpirit (with the heat) paſſes through the aſtringent, and the ſweet, mild, yielding paſſage, the two open gates of the eyes are made.

Fifth, Light producing love. The holy gracious love kindled by the heat in the ſweet quality, is all pleaſant raviſhing ſweetneſs, light and glorious, the fountain of eternal free immenſe brightneſs of love. Here all tongues ſtammer, hands ſhake, pens blot, and hearts flame, that taſte, ſee, hear and feel it. Even ſo, Amen.

Sixth, Sound or noiſe. The tone or ſound of the divine word, whence is ſpeech and language, alſo the ſinging of angels, and opening the divine kingdom of joy. Here all colours, beauty and ornament, is ſeen. This tone or mercurius originates in the hard aſtringency as the Father, and the whole ſaliter is the mother; for if the aſtringency were both father and mother, a ſtone would ſound.

Seventh. The body generated out of the other ſix ſpirits, and in which they dwell as their ſabbath, wherein all heavenly figures (joy, &c.) ſubſiſt, image and form the ſpirit of nature, wherein heaven itſelf and an-

gels are formed, and is the manſion or body in which the ſix do reſt; as the kingdom of divine glory.

Now we may ſee that all the ſpirits together are God the Father.

What the three are in Trinity.

The life generated by them all, and generating the life in them all in triumph, is the true Son of God, the ſecond Perſon in the Holy Trinity. And the power of the ſeven ſpirits proceeding continually in the ſplendor of the life, forming all things in the ſeventh nature ſpirit, is the true Holy Ghoſt, the third Perſon in the Deity.

CHAP. III.

Demonſtrations of one, or the firſt ſpirit.

HAVING deſcribed the ſeven fountain ſpirits, now to proſecute the method propounded in the laſt precedent ſection, here follow the demonſtrations of the ſeven in order.

Demon-

Demonſtrations of the firſt fountain ſpirit the aſtringency.

It is not to be ſaid this or that is firſt or laſt, being all from eternity, and one in another; but that the aſtringency which is called the firſt, is truly what is above defined and deſcribed to be, is what will be demonſtrated.

The outward ſenſes of us all, inform themſelves, that there are cold, crude, tough, impenetrable bodies; or a power tending to impenetrability: and our reaſon conſents that there muſt be a root, and this root cannot but be called the binding or aſtringency.

1. As that which cauſes cold to condenſe air to water, and water to ice.

2. That purſues condenſed feces of matter (with the help of the bitter quality) to earth or ſand, and then again onward to ſtone.

3. That alſo compacted fluid parts to ſtalks, ſtems of corn, &c. the boles, ſkin, and bark of trees.

4. That alſo incloſes the tender brains and marrow in ſkulls and concave bones.

5. That contracts and obdurates the ſubtile parts of metals to a continuity, and reſtrains or confines their allected virtues, even to unity or identity by continuity. By theſe and a thouſand more doth the aſtringent ſpirit demonſtrate itſelf to be one fountain, whoſe outward agent is (confeſt by ancient and modern philoſophy to be) Saturn.

C H A P. IV.

Demonſtration of the ſecond fountain ſpirit Attraction.

WE find ſomething breaking the bonds, elſe would the aſtringency hold all as in a dark, dry, hard priſon, all would be ſtone, bone, or the like dead concrets, no production, no creation: And the ſtronger this attractive power is, the ſtronger the other binds; alſo the more tough and ponderous the aſtringency, the more actively vigorous is this. As the more you compreſs air, or water, the greater violence has the ſo ſuppreſſed body to reſiſt,

ſiſt, as wind cauſing earthquakes, or gunpowder pent.

We find a contrariety of ſweetneſs and bitterneſs, which we cannot but ſee comes from the cold aſtringency; that properly being one, and to every one the ſame: But this it is that in the good part, being its native original is a ſweetneſs; but in the crude indigeſted part it is a bitterneſs.

We find inclinations put into things different from themſelves; for by this, man's eager harſhneſs is (by due ingredients interpoſing) taught and compoſed to affable mildneſs; the new temper becomes in time connatural and a habit: like as a bitter apple is matured to a ſweet temperature.

We find this gives continual oppoſition and interruption to the piercing aſtringency by its own bitter harſhneſs; and ſuch fire, as is in a ſtone; and by the penetrating violence is excited, and ſo is the cauſe of life. The outward inſtrument is Mercury in conjunction with Jupiter.

CHAP.

C H A P. V.

Demonſtrations of the third fountain ſpirit Anguiſh.

THIS is like (and no more than like) a dying aſtringent torment, like that of dying creatures which our ſenſes often taſte ſome forerunnings of; in like manner as the ſecond ſpirit is the cauſe of life; this is a cauſe of ſenſe, feeling, perceiving, and conſequently of the mind and ſenſes in all ſubjects; which the ſeparator hath fitted and exalted thereunto, as angels and men; and in ſome degree in inferior ſenſitive creatures.

We find ſomething that lifts up the mind to great joy, even to the exceſs of gladneſs; this cannot be the firſt, for that depreſſeth; nor the ſecond, for that only enliveneth, it is therefore this; for this is an elevator to the higheſt joy and triumph, helping on to exceſs of laughter.

We may find it, not only in its mean as above, but in its extream; for in every body

body wherein it is too much enkindled, it becomes a raging poiſon, reſulting as well from its own nature, as from the extremities of the two firſt fountains; introducing deſparation and helliſh rage in the creatures, like to gall in the body; very good in cauſing and exalting life; alſo a very evil incendiary in diſordering the whole frame of nature. The outward inſtrument of this fountain ſpirit is Mars conjunct with Mercury.

CHAP. VI.

Demonſtrations of the fourth fountain ſpirit, producing Heat.

THE whole creation is acted by this ſpirit, as the great engine of Omnipotence.

Hence it is that the celeſtial fire emits its beams to the joy of the univerſe: ſo that every leaf and pile of graſs hath a tongue to tell it us.

The ſubterranean fire, which (like the heart in the body of animals) doth officiate in the workhouſe of this ball, is applied by the

the ſeparator (the Father of nature) to generate metals, medicinal earths, efflux of fountains, hot and ſanative baths, &c.

Laſtly, it is demonſtrated by every man and other living creature, from youth to giving up the ghoſt; as alſo by vegetables, minerals, &c. from their dwelling in the ſperm or ſeed, to their maturity and declining: who all by the due temper, violent extream, or fading of this ſpirit, have the proportion of increaſe, or declination to nullity; for this, as a weather-glaſs or index, ſhews their degrees of vigour or languiſhing.

But let it ſuffice no longer to hold a candle to the ſun, which in conjunction with Mars, is in the out-birth the great inſtrument which doth abundantly demonſtrate and figure this fourth ſpirit, and on the fourth day was the ſun created or enkindled.

The four firſt ſpirits; thus diſtinctly known; open to us, among many others, the ſcriptures following:

" This is the condemnation, that light " is come into the world, and men love " darkneſs rather than light, becauſe their " deeds are evil," John iii. 19. that is, they

they are comprized in the four firſt forms, refuſing to be enkindled by the light of the fifth form, but remain by the aſtringency immeaſurably covetous, by the attraction uncontrolably proud; by the property of the anguiſh, replete and ſwelled with envy; and (by that of the fire) have fierce furious anger.

"Our luſts warring in our members," James iv. 1. the cauſe of wars; which remain ſuch until the light of God or ſecond principle enkindles it, and ſo compoſe peace.

"Man is become like the beaſt that pe-"riſheth," Pſalm xlix. 12. like the wolf and ſwine, by the aſtringent covetouſneſs. The lion, horſe, cock, by the proud elevating, attracting will. Like the toad, torpedo, &c. by the anguiſh. Like dogs, tigers, &c. by the furious fiery property.

Thus the ſoul, like the traveller, fell among thieves, where he lies periſhing until the good Samaritan takes pity.

In theſe four Adam was dead till God inſpoke the word promiſing life; the way of reviving is by enkindling light, and in the light the divine love: clearly typified by the law of ſacrifices. For as the ſacri-

fice

fice gave itſelf up in a flame (as of love) to aſcend, leaving only its aſhes, which (till then) were its impediments, ſo is the ſoul that is enkindled with the fire of love to God.

" Indignation and wrath, tribulation " and anguiſh, on every ſoul of man that " doth evil," Rom. ii. 8, 9. Theſe are the four murdering ſpirits. " But glory, " honour, and peace, to every one that " worketh righteouſneſs, &c." verſe 10. Here are the three laſt ſpirits of the ſeven, namely, the fifth, the light or love fire, ſignified by glory. The ſixth, the ſound or ſpirit enabling to heavenly ſongs of praiſe, ſignified by honour. And the ſeventh, the body or ſabbath, in which all the other ſix ſpirits, being by the fifth and ſixth brought into harmony, do inhabit, reſt and dwell, ſignified by peace.

CHAP.

CHAP. VII.

Demonſtrations of the fifth fountain ſpirit producing light and the love fire.

THIS demonſtrates itſelf in every thing more or leſs on this ſide the helliſh principle, but the firſt four (excluding this addition) are in, and in a manner compoſe, comprehend and include the dark world; namely, the harſh aſtringency, ſtrong attraction; raging anguiſh; and hungry fire. Theſe limit the firſt or helliſh principle which can never comprehend the light; for that never proceeds to enkindle it, for it wants oil and muſt ever want it; becauſe their perpetual enmity does ever more dry it up.

Now that which compoſes peace is, where the fire proceeds to the blowing up of light, the meekneſs whereof ſatiates the hungry fire, and becomes food for the other three ſpirits, who before (like millſtones without corn) grind and impetuouſly rub and grate each other.

This

This did Lucifer and his legions, until the gracious Jehovah not being pleaſed that ſo great a ſpace as that now included by the ſtars, ſhould remain under the darkneſs which then covered the deep, called for light, which was this fifth ſpirit, and its appearing cauſed each of the other four to kiſs and ſweetly ſtrengthen the other, and draw all one way, and not prey one on another.

The ſcripture ſays, "Perfect love caſteth out fear, for fear hath torment," 1 John iv. 18. which it does by taking away the enmity, and harmonizing the firſt four forms of the diſcording ſpirits. "Love is the fulfilling of the law," Rom. xiii. 10. for it does all, ſuffers all, and that always: but until the fourth ſpirit (the fire) attains the light and love ſpirit, (or flame) the firſt four neither do, nor can fulfil the law, but undo all by their diſſonancy.

The three firſt years the fruits in Canaan were to be accounted as uncircumciſed. The fourth year, to be of praiſe to the Lord, but not to be eaten till the fifth year, Lev. xix. 23, 34. The three firſt years ſignify the three firſt forms of eternal

nal nature, namely, binding, attracting, and anguiſh, which (before enkindling of the other four forms) are enemiations and the foundation of the helliſh principle. But the fourth year was the fruit to be of praiſe to the Lord more nearly than the other, becauſe out of it is enkindled the light and love flame: Yet the tribes of God were not to eat it until the fifth year, for then it became good nouriſhment by the enkindled light and principle of love, and not before.

The ſweet perfume was only of four heterogenous ingredients, namely, Stacta or Stacus, a bitter taſted Arabian flower, and onyca a ſweet ſpice, of each a like quantity, ſignifying the two firſt forms, which are both alike ſtrong, or alike weak, every where: The third is Galbanum, very ſtinking, ſignifying the third form, the anguiſh: The fourth is pure frankincenſe, a gum of ſweet odour to feed the fire, which fire is the fourth form.

Objection. Will any ſay, How are we concerned to penetrate into the diſtinct forms and properties of nature called fountain ſpirits? Is not this the tree of knowledge of good and evil, by which Adam fell,

fell, by ſearching, ſounding and feeling after, with neglect of the tree of life?

Anſwer. It is true, he ſhould not have known this experimentally; for his knowing the third principle ſeparated from the ſecond, was as fatal (had not infinite mercy interpoſed) as the knowledge of this (which is the firſt principle) had been to Lucifer and his angels.

'But man being fallen, it is as highly 'profitable to him to have the diſtinct 'underſtanding of this, as it was hurtful 'to our firſt parents; for as the phyſician 'and ſurgeon ought to find the ſpring of 'diſorders in the ſick, or the depth of the 'wound: even ſo here, our knowing this 'is as the ſpreading of the ſnare in the 'ſight of the bird.'

Thus it appears that the Lord is the All in all things, "with the froward will "he ſhew himſelf froward, &c." Pſalm xviii. 26.

Theſe four fountains are the indiſſoluble band, the root of all things viſible and inviſible, the immediate cauſe and ſtrong might of all eternal things, and (with the interpoſition of ſecond cauſes may truly be ſaid to be) the cauſe of tranſitory beings; for

for theſe are the root of their cauſe of their cauſes, the inſtrumental firſt mover of their motion, and parent of their immediate parents.

Daniel's viſion of four monarchies, figures the four firſt forms, all which (excluding the fifth, namely, the enkindling the light) are called four great beaſts, Dan. vii.

1. The firſt like a lion, verſe 4. namely, the aſtringent binding, mighty power, the lofty Babylon.

2. The ſecond like a bear, verſe 5. namely, the ſtrong cruel attraction, the inflexible, unalterable, inexorable empire of the Medes and Perſians.

3. The third like a leopard, verſe 6. for anguiſh is compoſed of ſeveral ingredients, like as are the colours of the ſpotted leopard; as is alſo the belly of a toad. And the Greek empire is ſaid to have conſiſted of about a hundred and forty ſorts of people or nations.

4. The fourth beaſt was dreadful and terrible, verſe 7. not likened to any beaſt, but (being as fire) is ſaid to devour and break in pieces, verſe 13. ſuch were the Romans. But "one like the Son of man "came, and to him was given dominion.

"and

[illegible] an everlasting kingdom," verse 14, 27. Here is the fifth form, namely, the enkindling of the light signified, represented also by the four winds of heaven, four wings of a fowl, and four heads, verse 2, 6.

Thus Lazarus having laid in the grave four days, the true light raised him, John xi. 17.

They are figured by four chariots, Zech. vi. 2, 3. but horses of three of them of different colours one from the other; but the fourth was of horses of different colours among themselves, namely, grizled and bay, expounded by the angel to be four spirits of the heavens, which go forth from standing before the God of the whole earth.

Will any think it to be without a mystery, that Elisha was wrath with Joash king of Israel, for smiting on the ground three times, saying, "Thou shouldest have "smote five or six times, then hadst thou "smote the Syrians till thou hadst con-"sumed them," 2 Kings xiii. 19. for the prophet had promised he should consume them. But Joash being held by his wickedness, in the four first forms, smote but thrice,

thrice, verſe 17. for had he (as the prophet ſaid) ſmote five times, he had enkindled the light of the liberty in his forms, and as an addition, had he ſmote ſix times, he had brought the illuſtrated forms into harmony of love, whereby his enemies the oppreſſing Aſſyrians, namely, the enmity had been conſumed.

Will any think it was without a myſtery, that the prophet Amos eight times recites, "For three tranſgreſſions of Damaſ-
" cus, of Gaza, Tyrus; Edom, Ammon,
" Moab, Judah, Iſrael, and for four I
" will not turn away the puniſhment there-
" of," Amos i. 3, 6, 9, 11, 13. ii. 1, 4, 6. For it is apparent, that the three or four firſt forms compriſe all ſin.

But if the vigorous true light be enkindled, it flames to a love of God, and is death to ſin by diſcovering it, awakening it and working it out, cleanſing the conſcience, deſtroying the enmity of the four firſt forms, and ſo creating peace to them that were afar off, making them nigh.

It may be granted, there is an ingredient of light admitted into, and retained by the firſt four forms; but it is as the apoſtle Paul ſays, Science falſely ſo called:

ſuch is this, it is an inſinuation of a faint, falſe, deluſory light, comprehending the craft, ſubtlety, ſophiſtry, ſerpentine wiſdom, to abuſe the ſenſes, and miſimploy the outborn natural powers to jugling deceits, uniting earthineſs and ſenſuality to deviliſh deſigns. Of this wiſdom the Lord ſays, " If the light that is in thee be darkneſs, " how great is that darkneſs, " Matt. vi. 23.

Divine love has its root in the center of the eſſence of the firſt four ſpirits; but moſt immediately in the light, and that from the fire. And the activity of the firſt four ſpirits, as a perpetual rotation, is the cauſe that love can never cool. Thus is it as ſtrong as death; for love is that name by which the God of life is known to us. Whom thus to know is life eternal. The inſtrument in the out-birth of this ſpirit is Venus.

CHAP.

CHAP. VIII.

Demonſtration of the ſixth fountain ſpirit, being of the ſound, tone, noiſe or voice.

SHALL there be need to demonſtrate this, which heaven and earth ring of? and hell (after its capacity) has alſo ſome impreſſions of? It may ſuffice briefly to ſhow this to be a diſtinct fountain, for that it is the reſult only of the united operation of the five precedent ſpirits meeting in the ſeventh, is no argument, why this alſo ſhould not be one; for any one, could not be without every one. The aſtringency had not what to bind, but that the matter is produced by the other properties, and ſo of the reſt.

As the light is the opening of the darkneſs through the fourth fountain, the fire; ſo is the voice of the firſt four fountains through the opening of the light, revealing the kingdom of joy with its beauty, colours, and ornament wherever it is treaſured.

As we ſee fire ſleeping in a flint, awakened by a ſtroke; ſo doth the tone, or ſound, ſtart up and diſperſe itſelf, ſo far as its vigour conquiers the reſiſtance of contrary motions for ſolids, and then expires.

As the life lies in a ſwoon in vegetables until revived by the ſpring, or as odours lie couched in dead earth until midwifed by the ſun through the ſtalks of flowers: So the varieties of infinity remain ſecret and dumb, as in the myſtery, until this oratory publiſhes, until this herald proclaim it, who by its continual motion ſpeaks all and ſhows all. The repreſenter of this ſixth fountain ſpirit is in the outbirth Mercurius.

CHAP. IX.

Demonſtration of the ſeventh ſpirit, being the body generated out of the other ſix fountain ſpirits.

IF a mighty prince in regulating a world of laborious ſubjects, aſſiſted by a council of men experienced in exquiſite art, wanting neither time or other requiſite to accom-

accompliſh ſome ſtupendous ſtructure, or vaſt piece of magnificence, ſhould after all be able to accompliſh only trifles, would it not be ſtrange? For what could not mens prudence, ſerved with the confluence of abundance of willing agents, ſufficient helps, and competent time, atchieve, acquire, and bring to effect.

And ſee we not what the ſix over-flowing fountain ſpirits (ranged by Omnipotence, conducted by infinite Wiſdom, exerciſing from eternity their irreſiſtible powers) have conceived, travelled with, brought forth and improved, as the holy One has willed.

And can any doubt that they who have ſerved to found and lay the topſtone of infinite number of fabrick in the aſtral, elementary and terreſtrial worlds, ſhould be unfurniſhed with a royal palace for themſelves?

This ſeven fountain ſpirit is their body, manſion and ſabbath, the eternal reſt, eternally generated. In this they work their hallowed wonders, in this they planted a ſeed or ſperm, whereon the Holy Ghoſt brooded, and in ſix days hatched the generation of the heavens and earth, with their

hoſts, thrones and royalties: Hence were founded the ant and elephant, the inſects as well as Leviathan: And but for this ſpirit God would have been wholly an unſearchable God, nor would any creature, angel or other have been made.

We ſay, in things in our little horoſcope, the end of motion is reſt; and ſhall the originals, whence all things exiſt, want a reſt for themſelves? Muſt our ſix days toil end in one of reſt? and ſhall theſe ſupreme agents reach no ſabbath wherein to triumph, in, with, and for the delight of the Lord of the ſabbath?

This ſeventh ſpirit is therefore the quiet receptacle of them all. Out of which, according to the harmony of the divine Unity, they never for one moment can poſſibly depart. And over the threſhold of which, according to the ſeparate property, whereby they are rent from the glorious unity, they never put a foot, nor can for-ever enter.

Will therefore the human offspring, whoſe departure is (as it were) written by the ſun-beams, re-unite to God? and do its firſt works; thoſe whereunto man was created: And the pure works of the

ſecond Adam, whereunto he was generated.

Be it ſaid, foraſmuch as by his departure he is ſo far degenerated, that his ſoul by a willing captivity is under the rage of the firſt four ſpirits, from whom the light is withdrawn. His ſpirit that was a meek divine ruler, has loſt its dominion to ſo great a degree of fierceneſs, that the aſtral rule all. His body, which was formed out of the one pure element, out of which element came alſo the four, and was to have been a perpetual figure of the holy third principle, as his ſoul and ſpirit were of the firſt and ſecond; and which body of his ſhould have eaten paradiſical food, but is now a captive under the four elements in ſo great rigour and vileneſs, that nature ſhames at its beaſtiality, while thus it travels through ſorrow, pain and ſhame, to the duſt, although the ſoul and ſpirit may here be baptized and regenerated.

And becauſe the fruit cannot be brought back to the tree, but the apple muſt firſt periſh, and the ſeed in it firſt die, as does the grain of corn before it increaſe; therefore the ſoul and ſpirit muſt alſo die the myſtical death (that is) to its ſtrange will,

to ſecure them againſt the ſecond death, or before they are capable of the firſt reſurrection.

From the ſame ground is it that the body alſo muſt die and loſe its new gotten beſtial image, before it can put on immortality, and the image of the heavenly, whereunto the bleſſed Jeſus came to conduct it.

But we may know theſe things are not the work of faint wiſhes, but call for ſtriving, watching, praying, fighting, contending, running, working, ſearching, knocking, that fruit may be produced by patience; for heaven may not be aſcended by earthy wings: therefore let the earth beware of reſiſting when heaven ſtoops, deſcends and enters it.

To ſubject mad mankind to this its only good, the gracious Jehovah on Adam's departure; leſt his ſoul ſhould be a devil, his body a beaſt, and the woman generate a race of monſters in the out-birth, and of totally proud helliſh ſpirits in the inward; re-implanted the word of eternal life as a ſeed, or as a light ſhining in a dark place, to which they (only) do well, who take heed ſo as to obey: Such ſhall by the di-

vine

vine Guide loſe their all, and be as a fool or child as to ſelf-wiſdom, but proceeding that way under the croſs poſſeſs all things.

For as there is no ſalvation in any other than Chriſt: ſo is there no other way of entering thereinto than by his croſs.

The ſix names of the tribes on mount Gerezim to bleſs, Deut. xxvii. 12. repreſent the ſix active fountain ſpirits according to the ſecond principle, and Gerezim the ſeventh or heavenly body where they reſt.

And the other ſix on mount Gebal to curſe, exhibit the ſame ſix fountains according to the firſt principle or dark world.

The ſeven pillars on which wiſdom built her houſe, Prov. ix. 1. points out the ſeven foundation ſpirits. The ſix ſteps to Solomon's throne hath the ſame ſignification, and the throne itſelf the ſeventh, whither they led and aſcended, was the ſabbath or reſt, 1 Kings x. 18, 19. So the ſeven ſeals, ſeven trumpets, and ſeven vials, Rev. v. ſignify the ſame ſeven fountains, yet all hidden and according to the dark-

neſs, where neither can the book be read, till firſt the ſeals be gradually opened, chap. viii. the mind and voice of the trumpets be diſtinguiſhed, till they be orderly ſounded; nor the things contained in the vials diſcerned, till ſeverally effuſed by the Lamb and his ſucceſſive angels, chap. xv.

But the ſeven golden candleſticks, chap. i. 13. are the ſeven fountain ſpirits, according to the ſecond principle or light world, ſeen all manifeſtly at once. The ſame alſo are the ſeven ſtars, chap. xvi. 20. at once giving their ſplendor. Again, we read, there were ſeven lamps of fire burning before the throne, which the text ſays, are the ſeven ſpirits of God, chap. iv. 5.

We find, and it is obſervable, the revelation gives the viſion treble to each, namely,

To the dark impreſſion, by ſeals, trumpets, and vials.

To the light impreſſion, by candleſticks, ſtars and lamps.

So the ſeven lean kine and blaſted ears, ſignify what we have in the ſeven properties,

ties [ſince the fall]: the ſeven fat and good, what God made their ſeven properties to be [in their ſtate of purity].

CHAP. X.

Of the three principles of the Divine Eſſence.

BY a principle is meant a chief beginning power, a ſelf-ſubſiſting life, an original root, foundation, or in ſome ſenſe a myſtery or genus, whence other ſpirits, bodies, ſpecies or things originate as from a ſupreme power:

And thus is God the only one principle.

And this one principle is alſo three eternal births or principles, ever without ceaſing, begetting, being begotten, and proceeding by, in, and from each other, of which all worlds are conjunctly or ſeverally an image, but very different according to the inſcription, ſtamp, figure and degrees they attain, or are capable of.

And although the three principles are by an indiſſoluble band ever inſeparably one in God, yet are they diſtinguiſhable.

But in the creatures in the ſeparate properties are terribly manifeſt, which though Adam was not to have known in himſelf, yet is it what we ought to know.

God ſaid, "Let us make man in our "image, after our likeneſs," Gen. i. 26. but ſays not ſo of the other creatures; man in his firſt make being moſt perfectly his figure and offspring.

Yet every of the other creatures, the aſtral, elementary, vegetative, ſenſitive, and the dark world, do all in their various kinds (more or leſs perfectly) repreſent him; "for the inviſible things of him "from the creation of the world are "clearly ſeen, being underſtood by the "things that are made, even his eternal "power and godhead," Rom. i. 20.

And as there are the united three, bearing record in heaven; ſo are here an agreeing three, bearing record on earth, namely, ſpirit, water and blood.

CHAP. XI.

Concerning the firſt principle, in four demonſtrations.

THE abyſs of the Father! diſtinct from the ſecond and third principles, is underſtood to be an eternal indiſſoluble band and original to potence, a center or root of ſubſtance; an earneſt longing to the birth of the majeſtic light or luſtre; an auſtere vigour like an eternal infinite hot and cold fire.

That this is ſo, and (in ſome meaſure) what it is, may be ſhowed to the very ſenſes.

1ſt demonſtration of the firſt principle.

Firſt, The inſenſitive creatures witneſs it. The rock where grows the diamond; the ore whence proceeds the gold; the ſhell in which is fed the pearl; the earth whence iſſue forth the plants; do all figure their root; namely, the darkneſs or firſt

principle

principle, their ſubſtantial root, center, baſis, or immoveable foundation.

Second, The elements have the cold and heat to be founded on, repreſenting this principle called the eternal darkneſs; for from the degrees of cold and hot fire, proceed not the earth and ſtones only, but air and water.

Third, The aſtral world, whence ſpring the elemental figures, the ſame darkneſs; as is moſt evidently ſeen in ſome of the royal ſtars called planets. Saturn's condenſing, ſtrong binding contraction impreſſes in lead, ſtone, &c. a dry, hard and difficult to be penetrated weight; ſo does Mars confer on iron, &c. both are ſubſtantial figures of the ſame eternal principle.

2d demonſtration of the firſt principle.

Fourthly, By the ſenſitive creatures both evil and good. The *evil*, whoſe hurtful properties of venom, ſting, poiſonous, fierce and cruel qualities, ſhow they originate from the dark principle, and ſome of them eſpecially love darkneſs, ſome of them alſo are outwardly dark, as the dangerous

gerous reptile, called in ſome parts the blind worm.

Fifthly, It is ſeen alſo in *good* ſenſitive creatures, either as they partake of the hurtful property by being ſoon moved to choler, and then miſchievous and vindictive; or elſe as the dark principle takes hold of them, clogging them with ſluggiſh inactivity, and depreſſed limbs, dark bodies, rough hides, &c.

3d demonſtration of the firſt principle.

It is evident by angels, and in intelligent creatures; for into this principle of might and power the pride of the devils caſt them, in which their light being extinct, they are ſhut up for ever.

4th demonſtration of the firſt principle.

It is evident in rational creatures; namely, man, whoſe ſad fall brought his human ſoul; which originated out of this eternal principle, yet illuſtrated by the ſecond; to ſo great a degree into this: that ſuch men as ſhall continue rebels to the light of the Son of God (which on man's fall was inſpoken again) do remain a plain and terrible figure of this firſt principle, in the dark impreſſion on their ſouls; for they being

being hardened and fixt in diſobedience, are as ſealed up in utter enmity againſt the divine kingdom of love and purity.

And ſuch men's bodies are the drudges of their darker minds, being as truly a figure of the eternal darkneſs, as are thoſe bodies of the hurtful animals.

But (which is alſo to be bewailed) the children of the day have in the unmortified part of their ſouls, too lively characters of this firſt principle; and their bodies are made like thoſe of the elementary creatures, ſubject to vanity, travelling in pain and diſtempers, until (as the effect of all) comes the anguiſh of death; for they are fallen under the regiment of the aſtral evil influences until their mortal ſhall put on immortality, by the grace of the ſecond principle, the free mercy of God in Jeſus Chriſt.

As for the diſobedient that climb up into the firſt principle, or fall into the third principle, ſhutting their eyes againſt the ſecond, they muſt for ever bear the image they here conformed their minds to, and grow up in; for man having his root in the power that is without beginning can find no end.

" Oh therefore that we were wiſe, that " we underſtood this, that we would con- " ſider our latter end!" Deut. xxxii. 29.

The out-birth into which Adam's fall has caſt our mortal bodies, is ſignified by the earthen veſſels, which having touched ſome legally unclean thing, could not be made clean and purified, but muſt be broken; ſuch is the mortal body of all the children of Adam.

But thoſe veſſels which were of braſs or other metal, being waſhed, &c. were become clean; for metals are one ſtep higher, more noble, deriving from the aſtral powers more immediately, and with a purer tincture, more ſimple, and leſs volatile than our fleſhly tabernacles.

CHAP. XII.

Of the ſecond principle, in four demonſtrations.

THE Divine Wiſdom, and that of this world, are on terms of hoſtility; hence was it that when the Lord himſelf

himſelf in the fleſh preached ſalvation, his divine Wiſdom explicated by the moſt familiar parables, higheſt evidence, and more than angelical ſkill, was derided and blaſphemed by many, not of the lower rude ſort only, but by the rabbies; men ſkilled in the law of God according to the letter, men of parts, zealous and outwardly holy, the guides of the multitude, men according to the law blameleſs. But the doctrine of the Lord Jeſus was underſtood very well by all ſuch (though otherwiſe weak) in whom the love of it wrought obedience to it, and who by the ſpirit of holineſs were taught to refuſe the pleaſures of ſin: To them no yoke ſo eaſy as Chriſt's, nor any load ſo inſupportable as that of ſin: Theſe knew what it was to be born again, without, and not of the will of the fleſh: and Chriſt's life and doctrine was plain, and ſo is ſtill to ſuch, and none but ſuch.

If any ſuch ſhall peruſe theſe lines (their inward ſenſes being unlocked) they, if they preſs after this ſecond principle with earneſtneſs, may find it informing, enlightening and aſſiſting them.

But

But to the full, theſe are fulſome and offenſive; to the wiſe they are folly; for this principle diveſts them of their own ſelf-will, before it inducts them into the univerſal holy will. And if divine diſcourſes lead not to cleanſe the heart they incumber the head, and cloy the appetite; and ſo men do with truths as children with birds, either they cruſh them, or let them fly away.

But though the glory of the ſecond principle be ſo much above fallen man's reach, yet ſuch efficacy has it on the whole creation as is demonſtrable to any rational creature; for "God hath not left himſelf "without witneſs, by doing good, and "giving us rain from heaven, and fruitful "ſeaſons, &c." Acts xiv. 17.

The ubiquity and abyſs of the ſecond principle.

To diſcourſe this where may we not begin? for it is every where infinite. It is the glory in the infinite abyſs of the Father. It gave glory, purity, and the virtue of the angelical world. It alſo gave the third principle in this out-birth all the excellency and beauty it has in it. Only th.

the helliſh principle has ſhut itſelf up from it, and is dead to it.

1ſt demonſtration of the ſecond principle.

Although no language can expreſs it, yet every one that is regenerated, does in ſuch meaſure as he has attained the regeneration, know this, for he lives in it: And the more or leſs ſuch are ſick of ſacred love, ſo more or leſs feel they this. The more we die to our immoderate luſts after the dominion of the whole third principle; the more does this principle evidence itſelf in us. And in ſuch proportion as we enlighten our firſt principle, or ſouls original ſtanding in the firſt four forms of nature, proceeding by the divine power to enkindle the true light in them, in the ſame meaſure is our root tranſplanted to grow in this paradiſical field or principle.

2d demonſtration of the ſecond principle.

But we are to know by way of explanation, this is to be a paſſing into death, and through death into life, of which the holy ſcripture is expreſs.

Nor

Nor may even Plato's deſcription of love be counted diſcordant to this, who defines love to be one's dying to his own body, and living to the body beloved.

For the living to the divine light and love of the ſecond principle, (which is the property of the Son of God) is a dying to us and ours; that is, to our whole depraved image, much like as the day is the death of the night.

3d demonſtration of the ſecond principle.

The ſecond principle is ſhowed by the ſacrifices which were conſumed by the holy fire, whereby they died to their firſt form, and lived to a new one, that is, were tranſmuted into the holy flame.

And as that part of the ſacrifice which would not enkindle into the holy flame, figuring this principle, fell to aſhes, as into the periſhing third principle: Even ſo we ſee much of the regenerate man ſtay below, and to be incapable of the new image, but remains as aſhes.

Now we ſee that aſhes may be heated, but flame not: ſuch is the earthy man and ſenſual part; yet we ſee after the procedure of a ſecond work, men do tranſmute com-

mon

mon aſhes into a lucid and tranſparent body.

So may our vile bodies by the procedure of the ſecond work, (the reſurrection) be tranſlated into a clarified chryſtalline temple, for our immenſe glorified ſouls, and they both be the hallowed habitation of our reſigned, humble, divinely irradiated ſpirits.

And our illuſtriated aſhes, glorified ſouls, and meek human ſpirits (being firſt cloathed with the robe of Chriſt's righteouſneſs, and heavenly humanity the virgin of God's wiſdom) will be both ſuitable gueſts for the New Jeruſalem, as a bride adorned for her huſband, and alſo be the eternal temples for the Holy Ghoſt.

Thus has been given a glimpſe what the ſecond principle is in itſelf, and what its operations are in us as to our firſt principle. It now reſts to ſearch what it is in the third principle in us, and in the whole creation.

In us, it is our principle of divine underſtanding, directing to know our Creator, the end of our creation, and wherein lies our true good. The eye thus enlightened informs the affections, that from the reaſon

offered

offered they ſhould, on the principles of juſtice, pay the debt we owe for our being, and the means wrought for our reſtoration to well being; and of ingenuity willingly and thankfully to adore him as the only fountain of good, and to eſteem every thing, in that degree, as they partake of that fulneſs to figure and reſemble him.

And on the principles of ſelf-intereſt; to prevent eternal loſs, or be eternal gainers: as our choice or rejecting ſhall render us capable or otherwiſe.

Theſe notions and beams of light, when received by the underſtanding from the ſecond principle, is offered to the judgment to conſider of.

The judgment has the ſenſes to conſult, who are grown ſo dim ſighted, having from their youth been habituated to the good or evil of the third principle, that they cannot ſee beyond it, but judges as the beaſts do of pleaſure or pain; nor can they ſee the leaſt cauſe to deny themſelves of any one thing they luſt after, whereof (if denied) they alarm the paſſions, which have their root in the firſt principle.

The

The paſſions are as furious, violent, impetuous ſtorms, which often obſcure and impoſe upon the eye of the mind, and ſometimes immerſe the ſhip of the whole man, ſetting on fire and extremity the whole frame of nature, ſo that the judgment wants power to get the will right.

Here the new man, as child of the holy ſecond principle, has need enough to pray always fervently; to know, wait, uſe much abſtinence, with higheſt diligence to watch, to ſtand on its guard, to uſe much violence and ſeverity, and that often, to fight the faithful combat until he kill the murderers that would deſtroy him; to die from day to day, thereby to be plucked as a brand out of the fire. He ſhall find great neceſſity of help from heaven to bind the ſtrong man.

But moſt eſpecially in ſome perſons, whoſe ſource or originals having been ſtrongly rooted in the firſt four forms of the firſt principle conveyed by generation, and perhaps alſo re-inforced by their conſtellation, ſo that they have much of the ſerpent in them. In ſuch ſouls the work of reſignation to the divine conduct goes very hardly, ſlowly, ſadly on, with many recoils,

recoils, notable reſiſtance, and reluctance, that they reſemble the child poſſeſſed with that kind that goes not out but by prayer and faſting.

Others having ſo deep root, their wills being laſped and wedded to the third principle, either having ſo great poſſeſſions, as ſeem rather to be poſſeſſed with them, than to poſſeſs them; or having longing enjoyment their evils plead preſcription and cuſtom. Some by their conſtitution incline to delicacy, or by their conſtellation and complexion to airyneſs, many ſuch find the croſs too heavy; do look back; the pearl in their account is too dear.

The good intentions of others are covered with ſo much rubbiſh, that they will not be at the pains of removing it; for indulgence to their eaſe and perhaps inſnaring reputation with men, foils and pinions them.

Many of the above ſtrive to enter but are never able, therefore withdraw from the yoke; their goodneſs is only as the morning-dew.

But the judgment rightly informed ſees all things as they are, things preſent as if

paſt, things to come as if preſent; it ſees the out-birth brave with a borrowed goodneſs only intruſted to it, to ſhadow the glory and grace of the true fountain of goodneſs. It ſees the world on fire, the heavens rolled up, the Lord ſitting on his judgment-throne; ſees the triumph of the humble, and tremblings of proud.

As for things viſible, the glory of the viſible heavens figuring that of the true heavens, the earth that of the divine ſaliter. It is true, in this dead earth the ſurviving relics of good ſtrive to produce perfect bodies of ſeveral kinds, but the curſe hinders. It would have Paradiſe bud and bear fruit, holy and pure productions every where, but it cannot, for death is entered at the door opened by the firſt Adam.

Had indeed life been received, as offered by the ſecond Adam, Paradiſe might well have bloſſomed in the out-birth, and his kingdom have come with power in every place, as it did at his transfiguration. His kingdom might have come on earth as it is in heaven, where Paradiſe might have flouriſhed.

4th demonſtration of the ſecond principle.

Nature's labour after perfection, and the tincture in it, ſhewing ſome faint impulſes, producing precious ſtones, gold, and other metals, medicinal earths, ſpices, excellent fruits, &c. And in the ſeas pearl, amber, &c. all which are but ſhadows and reflected figures, wherewith the third principle repreſent the glories of the ſecond.

Therefore the enlightened judgment guides the will not to regard theſe things for themſelves, but for the infinite excellency of that repreſented by them.

If it be true that I love not the part I ſee or touch of my worthy, honoured friend, but for that part of him I ſee not, nor touch outwardly; for that is indeed the excellency and the true man, much leſs do I regard his meer ſhadow.

CHAP. XIII.

Of the third principle in four demonſtrations.

IF the Greek chriſtians think the Holy Ghoſt proceeds only from the Father, and not from the Son, they muſt probably have ſome other meaning than is known to ſome of us, for the Holy Ghoſt proceeds from the Father and the Son.

The four forms of the firſt principle generates the light of the ſecond, and from the infinite might and ſtrength of the firſt, and the infinite luſtre of the ſecond, is generated the infinite glory and love of the third, which third principle is the property of the third Perſon in the Trinity.

Hence is it, that the third principle is not only the growing virtue of Paradiſe, but alſo of the out-birth; the aſtral elementary, and viſible material world alſo.

1ſt demonſtration of the third principle.

For as the air is produced by fire and light, yet being produced, is not only a ſelf-ſubſiſting body, but the food of the fire, and conſequently of the light; ſo is the third Perſon in the Trinity to the firſt and ſecond.

The out-birth is not the *firſt*, for it cannot be a root, but a fruit; not a foundation, but a ſuperſtructure; not a creator, but a creation; compoſed of darkneſs or ſubſtantial matter, like a chaos ariſing from the firſt, and the light ariſing from the ſecond.

Neither is it the *ſecond*, as is apparent, being a diſtinct life, in a ſort inanimate without underſtanding, an image of the inward ſpiritual world in the various figures and properties thereof, repreſenting all as in a mirror. As we ſee the outward glorious ſun figures the infinite inward ſecond principle, but is not a ſeeing, but a ſeen light or power.

What then if it be neither the firſt nor ſecond, can it be but the third? and though the third it only be, yet it has in every part of it the vigour of the firſt

principle, and virtue of the ſecond in ſome meaſure or other, for if in any part there was nothing of the firſt principle, there could be no being but a nullity; and if in any part were nothing of the ſecond, there were only death and hell manifeſt.

Now foraſmuch as in ſome places and things the firſt ſwallows up the ſecond, the wrath and curſe ſeems only to be there, and in other parts or things the ſecond or ſweet property of the life is prevalent, there riſes a life, for his light is the life of men.

2d demonſtration of the third principle.

But in ſome alſo the love in the light ſwallows up the firſt principle: And there is a twofold birth, an inward and an outward. The inward is divine, heavenly, holy in an external excellency, as in the new-birth or regeneration; but it extends not to tincture the outward man, becauſe the curſe ſubjected it to wrath and corruption.

The Lord Jeſus Chriſt brake the bands; for it was not poſſible he ſhould be holden of them, though the weight of the whole world lay on him.

What

What the heavenly humanity is and does.

Becauſe his heavenly humanity did not only unite itſelf to the mortal fleſh of the virgin Mary; which heavenly humanity, was the Holy Thing begotten of the Holy Ghoſt, the pure virgin of modeſty, virgin Sophia, the Firſt-born of every creature, the Heir of all things, the Lamb ſlain from the foundation of the world, the Word that was made fleſh. But the ſame divine Man, which both came from heaven into, or in the virgin's womb; but alſo then was, and is in heaven, this very ſame Word united itſelf to the ſecond Perſon, the Almighty Son of the Almighty God. Thus was it that this Saviour and Mediator our Immanuel, is the mighty One on whom help was laid; for in him the three principles ſhew themſelves in their ſeveral incomprehenſible fountains.

3d demonſtration of the third principle.

The love in the light can alſo tincture the outward man in the third principle; and the outward man may, by the preſſing of the inward into, and through it with

power, put off its old garment of ſickneſs and infirmity, and be cloathed with the new robe. A glimpſe whereof is ſeen in the faces of Moſes and Stephen, and more fully in the tranſlation of Enoch and Elijah, but above all in the Lord's transfiguration, and converſe after his reſurrection. But it is a very hard great work; becauſe the third whole principle in us is eſtranged and dead to it, by the very heavy fall.

4th demonſtration of the third principle.

It may alſo be obſerved, that the love in the light, has its outward figures, and impreſſes itſelf in this third principle to the outward ſenſes.

1. As in the aſtral kingdom, principally in the ſun, Jupiter and Venus.

2. In the air in the concord of the elements, giving delightful ſweet weather.

3. In the ſenſitive creatures, as doves, lambs, &c.

4. In harmony of muſical ſounds and voices of birds.

5. In vegetables, by moſt ſanative, odoriferous excellent fruits, roots and ſeeds.

6. In curious colours of flowers, in the ſhadows of degrees of light in the clouds.

7. In

7. In minerals, as in gold, ſilver, copper, and by the tincture giving luſtre and virtue to precious ſtones and gems.

8. In the ſeas, in pearl, amber, coral, &c.

So if the outward "heaven ſhow the "glory of the Lord, the earth ſhows his "handy works."

CHAP. XIV.

How the ſacrifices ſhew the three principles.

THE three grand ſacrifices were, 1. The burnt-offering. 2. The peace-offering. 3. The treſpaſs-offering, or ſin-offering, unfolding the three-fold myſtery.

The firſt grand order of ſacrifices was the burnt ſacrifices, which conſiſted of four kinds, Levit. ii. Either, 1. of the herd. 2. Of the flock. 3. Of fowls. 4. Of the meat-offering: Even ſo does the firſt principle ſhow itſelf in four, and but four forms. But again, the burnt-offering differed from the other two ſacrifices in three things. 1. That there muſt be only a male, Levit. i. 3. the other might as well

be a female. 2. That it muſt be all cut in pieces, whereas the other muſt be only divided, not cut in pieces, and the fat of the inwards offered to the Lord. 3. The burnt-offering was after only waſhing wholly offered, no part with-held: ſhewing *two figures*.

The firſt principle or Father's property as one entire eſſence, without dividing the tinctures of female from the male, which though cut in pieces (whence all multiplicity exiſts) yet is ſtill one not to be divided from itſelf, as was the burnt ſacrifice, the only whole offering without reſerve.

It alſo figures the man before he had trod any ſteps towards his fall, for he was of the entire one, though conſiſting of many parts, yet able wholly to go up to the Lord, as the whole burnt-offering did.

The ſecond grand ſacrifice was the peace-offering, which differed from the burnt, as was noted; in being as well of female, Levit. iii. 1. 2. Reſtrained only to the herd and flock; whereas both burnt and ſin-offerings might be alſo of fowl and meat offering. 3. It differed from the other two, in that its fat and inward part was

the

the Lord's, and the reſt the prieſt's; but was holy, and not to be eaten by any legally unclean perſon.

The peace-offering was the figure of the new man, in whom the diſappeared image which the firſt Adam loſt is revived; by which re-union, the fallen man is become new; which renewed man is ſanctified to be the prieſt's part, but the other, namely, the renewing image is God's part; ſo in the Revelation it is ſaid, "And hath made "us kings and prieſts," namely, according to theſe two images: 1. The image of God, or renewing power. 2. The renewed part the conſort aſſociate and ſervant ever reſigning itſelf to the will of that image of God, or renewer: So that the ſervant becomes alſo holy, and may not be touched by any unclean perſon, will or ſpirit.

The third grand ſacrifice was the ſin or treſpaſs-offering, which differed from the former two: 1. In the general, it was to be only a bullock. 2. In particular, to the ſeveral ſorts of ſinners and occaſions, were appropriated ſeveral ſorts of ſacrifices. 3. The place where it was to be ſacrificed, namely, the fat at the altar for burnt-offerings, but the carcaſe, hide, and dung

in a clean place without the camp, yet it muſt be a clean place; where it muſt be burned, not ſaid to be offered, for it was too vile. But the burnt-offering is called the continual burnt-offering.

C H A P. XV.

Of Jehovah, and the creation.

LET us now, after a view of the three principles, come to a ſummary diſquiſition (how brief ſoever) yet that may ſome way aſſiſt the willing mind, how, through the creatures, to diſcover ſome glimpſe of the Omnipotent Majeſty, whoſe offspring we are; or rather, whoſe offspring we were; really retaining in our depravity only ſome faint reflections, and nigh worn out impreſſions of that dear beauteous image we had.

A glance of the Moſt High in the face of his only Son is (without compariſon) infinitely preferable to all the moſt ſublime ſpeculation and wiſdom of man; for it is that we loſt by the fall, and the knowledge of

of that, is that we are taught to hope for in our reſtoration by Jeſus Chriſt.

And though it be hard, yet poſſible, to all in whom the light has ſo enkindled love, as they ſearch for it as for hidden treaſure.

And becauſe we are as one purblind, not able to ſee afar off, we are to ſeek by things within our view; and thence is it the apoſtle ſays, "The inviſible things of him from "the creation of the world, are clearly "ſeen, being underſtood by the things that "are made, even his eternal power and "godhead," Rom. i. 20.

By his eternal power, is underſtood according to the firſt principle, the indiſſoluble band, the Father's property, according to which he "is a conſuming fire," Deut. iv. 24. And that work called "his "ſtrange work," Iſa. xxviii. 21. and "his coming forth to that, his coming out "of his place," Micah i. 3.

But by his godhead is underſtood, according to the ſecond principle or ſon's property, in which he is Jehovah, gracious and merciful, long ſuffering, and abundant in mercy and truth; mercy itſelf, forgiving iniquity, tranſgreſſion and ſin.

Now

Now to know God really and truly in any meaſure, is to know the Son of God, who is the regenerator, by the co-operation of the Holy Ghoſt, in ſome meaſure cleanſing the heart of every thing that may be called Self, and ſubjecting it to the obedience of the holy univerſal will; making it run with delight and joy in that way which to the unmortified part is grievous.

For the firſt four forms, having by the grace of God generated the fifth, namely, the love in the light, the ſoul thus divinely irradiated falls intenſely ſick of love, and nothing can give eaſe and content longer, than while he is following his beloved, either by patient waiting for him, or doing or ſuffering what he wills him to obey and ſuffer.

A glance of the diſtinct knowledge of God.

Now we are to know that from eternity is the firſt, ſecond, and third principles, according to the Father's, Son's, and Holy Ghoſt's properties, the one living in the other, having all one holy, free and omnipotent will. And that the infinite abyſs, wherein eternally dwell the ſeven ſpirits,

and

and in every the leaſt imaginable circle whereof dwells the whole Holy Trinity, abyſs or immeaſurable heighth, depth, length, and breadth, which men and angels can reach no number of, nor conceive its immenſity, is as the holy body of God, who is its ſovereign creator, owner, and as a ſoul and ſpirit to it.

But this pure abyſs is holy, and as one holy element the ſeventh (the laboratory of the other ſix) hath in it all powers and virtues, out of which heaven, angels, and all inferior productions come; for in it is the divine ſaliter, and all qualities in indiſſoluble amity and perfect harmony; due equality moſt dearly embracing each other; being the myſtery of all the various powers.

And from the two firſt principles therein by the exit of the Holy Ghoſt, were throne angels created, according to the ſeveral properties of the ſeven fountain ſpirits, with their hoſts reſpectively, having the great might of the firſt principle, glorified with the majeſtic light of the ſecond, the Son of God.

But Lucifer and his angels extinguiſhed in themſelves the glorious ſweetneſs of the

ſecond

ſecond principle, by giving up their wills into the firſt four forms, which without the ſecond principle (namely, the light of the love, the Son of God) are at eternal enmity.

Whence the two active elements ſprung.

Alſo out of the holy element were created the two active elements of fire after the property of the Father, and air, wherein is light, after the property of the Son. Out of which two, after dividing of the properties in the dark deep (the effect of the fall of the angels) came the mortal water, and dead earth, in both which, by the prevalency of the aſtringency, came rocks and ſtones.

To ceaſe that immoderate coagulation the Word commanded light, expelling Lucifer, at which the holy angels rejoiced; "where waſt thou when the morning-ſtars "ſang together, and all the ſons of God "ſhouted for joy?" Job xxxviii. 7; for then was the out-birth or third principle founded by the exit of the Holy Ghoſt.

Then alſo out of the holy element and the divided properties, which Lucifer had brought into a confuſed chaos or dark deep,

deep, the Word ſpake the aſtral heavens, the ſeven planets after the properties of the ſeven fountains, and all the other ſtars and the terreſtial ball, after the infinite variety of the properties.

The creation.

Alſo out of the holy element and the aſtral birth, came the four elements, and out of the elements the tranſitory creatures. Some bare the figure of the firſt four forms ſeparated from the light, as venemous creatures, toads, torpedo's, &c. from the anguiſh: Scorpions, ſpiders, baſiliſks, &c. from the fire; for every property would be creaturely. Some alſo figures the ſecond principle in innocency, meekneſs, and love; as lambs, doves, &c.

Man created God's image, and what that was.

Then in the throne of ſecluded Lucifer and his angels, the Word ſpake man, ſuch an image of God, as might not only be the ſecond race of intellectuals; but a compleat image of all the three principles. That is, his ſoul out of the firſt principle or dark power world; his ſpirit out of the ſecond, the holy

holy light world; his body out of the one holy element, the root of the four elements; ſo that he might by his divine holy principle of love and meekneſs, illuſtrate and ſweetly uſe his firſt, as the fallen angels ſhould have done: He was alſo furniſhed with the third principle, which the angels were not; and in that reſpect a more compleat image of God than they; Over which third principle he might alſo bear rule by the power of the divine ſecond principle.

And by his third; (in ſubordination to the ſecond) might rule over the aſtral birth and elementary, not only as he was the natural Lord in that principle, but enobled alſo with the light or angelical principle and therefore able and adapted to rule over the creation, knowing what they were, whence they ſpringed, and whither they tended; for all properties were open in him; therefore Adam could name them, knowing their parentage and uſe.

Thus the manifold wiſdom of God appears in every thing, and ſummarily to be obſerved in theſe following:

Firſt, From the firſt principle glorified with the ſecond, according to the ſeven

fountains,

fountains, were created the throne, angels, arch-angels, and their hosts.

The creatures that derive immediately from the one holy element as the paradisical body of Adam, that was more pure than seven times refined gold, and to have remained eternally.

The astral birth of the visible heavens, and their invisible powers: Of alliance, dependence and affinity, with which is man's astral spirit; which ordinarily predicts by dreams, a kind of intuitive impulses of approaching good or evil; small, also important natural events, &c.

Out of the astral seem to be born those mortal (yet to the outward eye mostly invisible) creatures, in all the four elements called aerial spirits; others also of the fire: some aquastrish and those of our horoscope, terrestial, and subterranean, but of which we do not mean to discourse.

Out of the holy elements proceeded the two elements; and consequently the four; more pure and paradisical than after the curse.

Hence by the steady conduct of the Separator or Father of nature (substituted by the great Creator's Word) and by the spirit

of

of the tincture, have ſpringed up the animal, vegetative, and mineral kingdoms, to the compoſition of every of which, naturaliſts find the principals of ſal, ſulphur and mercury, more or leſs pure, according to the body which it compoſes, and the tincture wherewith it is more or leſs ſublimed and enobled.

But Lucifer by his renting from the total unity, thereby making the properties ſeparate, prophane and unclean, there proceeded out of the firſt four forms, helliſh, immortal, fierce, horrible, poiſonous creatures, to whom death and darkneſs (the fierceneſs of the properties) is no woe or torment; for it is their life. But hell is therefore an intolerable hell to angels and to men, becauſe they were created to another ſtate, in another principle, for another end.

From all the three principles, with the potence of the firſt: love-fire of the ſecond: and moving life of the third, was man created: And, as ſuch, with the light of God, which is not quite extinguiſhed in him; for when once awakened by divine ſtirring and his hungry deſire, let none think it impoſſible he ſhould ſee into the

ſeveral

ſeveral principles that are truly in him; for the child knows his parents better and better, as himſelf grows up to be a man. A breath of the air is of like nature with the whole element, a drop like as the whole ocean, a ſpark like the whole origin, a clod of earth like the whole ball.

CHAP. XVI.

Man's eſtate before his fall.

MAN being ranged a little lower than angels, yet with one principle more, hath a ſpirit penetrating as theirs, if brought into an earneſt hunger to ſearch and knock. Let none forbid ſo doing; for God delights to be ſought and known; by ſuch can he be moſt admired and loved, that diſcovers moſt of him.

" And thoſe, his children, who know
" moſt clearly what they fell from, will
" ſtrive moſt to be recovered; and thoſe
" that penetrate deepeſt into that diſmal
" plight whereinto they have plunged

" themſelves,

" themſelves, muſt needs be moſt pro-
" foundly humbled; and thoſe that find
" the perſecution of their own wills, to
" be a fighting againſt God their Reſtorer,
" will be eaſieſt prevailed with to lay down
" their arms; die to their wills; reſign
" themſelves to his conduct; repair to his
" ſchool; bear his yoke: at any price buy
" the pearl; fight the battle of faith; that
" they may lay hold of eternal life. Wiſ-
" dom calls; they only are the ſons of
" wiſdom who will hear."

I come now to the following moſt important points and enquires:

1. What man was before the fall.
2. By what degrees he fell.
3. What fallen man's eſtate was and is.
4. What may be his recovery,

1ſt, Concerning man's eſtate before his fall.

God made man, in, or after his image, and it has been ſhewn how he was God's image; namely, an extract out of all the three principles: The ignorance whereof made Audeus, in the fourth century after the incarnation ſay, 'That God had hands 'and feet.'

But God's image was to expreſs in Adam, that he had in harmony his whole firſt principle,

ciple, and all things ſubordinate to it; ſo that the four forms did mightily eſtabliſh him, and this harmony ſtood with the love-fire and holy light of the ſecond principle; by which alſo he could rule over his third principle.

He was ſo perfectly God's image, as that he was capable of eternity, without any neſſity by his own conſtitution to make him obnoxious to mortality. Elſe how is his death denounced the penalty of his diſobedience.

Nor could he be clogged before he fell, with a dark body ſtuffed with the elements, and built upon bones to bear it up, as may appear by four evidences,

Evidence 1. The elemental fruits are mortal; therefore are proper food to ſupport the tranſitory creatures that feed on them.

Evidence 2. Bones proceed as ſtones alſo do, from the too hard coagulation of the aſtringency, producing (in the ſaline element) the principle of mortal ſalt.

Evidence 3. The food from the four elements requires a groſs elementary carcaſe to digeſt, and draught to evacuate their earthly

earthly part; both inconſiſtent with the purity and eternity of Paradiſe.

Evidence 4. The elements themſelves paſs into their ethers, and ceaſe as to their preſent exiſtence, when the myſtery ſhall be fulfilled, and the end has found the beginning.

Adam was a virgin of purity, with both maſculine and feminine tinctures, as is evident; for it is ſaid (when Adam only was made) "Male and female created he them," ſo compleat was he, as to be able to encreaſe and multiply, and bleſſed thereunto, Gen. i. 28. By both tinctures; not by two perſons, for Eve's being made is not recorded until Gen xi. 21.

Objection. Will any ſay, Adam and Eve were made at once, Gen. i. 27. and the order only more at large given? Gen. ii. 18.

Anſwer, It is anſwered, by the Holy Ghoſt, 1 Cor. xi. where the apoſtle convinces by one argument the reaſonableneſs of the woman's ſubjection; by the priority of man's creation.

This muſt be farther noted, that woman was not given him, as were the females to other creatures. Alſo that before the woman was made, God ſaid, "All was very

"good."

" good." That God reſted from his creating work; bleſſed a ſabbath; planted Eden, watered it; cauſed it to grow; and the ſacred records name the rivers, and ſeveral quarters their effluxes directed themſelves; what lands they waſhed, &c.

But that the propagation of Adam's race ſhould have been by Adam alone, is farther demonſtrable, by the following arguments, among many others producible.

Firſt argument. There was no rending of the body to have been; for rending is inconſiſtent with the happy, perfect eternal ſtate of union; and, dividing the properties, cauſed enmity as heat, cold, &c.

Second argument. The hanging on him the beſtial genitals, is, that whereof nature itſelf (as depraved as now it is) is aſhamed, and bluſhes at: The ſoul hides itſelf all it can from this monſtrous, filthy, brutiſh deformity, which it would not do, had it been itſelf of no higher extraction. This the very fallen man well ſees to be a new ſtrange hateful image, whereto therefore it could not be ſubjected at the creation.

Third argument. The law of circumciſion on that member, ſhows God's diſpleaſure at that new-gotten way, like the beaſtial propagation.

Fourth argument. The Lord Jeſus his preferring the chaſte virgin's life, though (of pity to our impotence and infirmity) reſtraining them only to that ſtate to whom the power is extended, ſignifying (as himſelf ſaid in another caſe not very foreign to this) that in the beginning it was not ſo.

Fifth argument. The ſad and aſtoniſhing effect, as the firſt fruit of copulation after dividing of the tinctures was, when Eve brought forth Cain, ſhe ſaid, "I have "got a man from the Lord," more truly rendercd, 'I have got a man the Lord;' intimating ſhe thought that ſon was the ſeed promiſed that ſhould break the ſerpent's head. But Cain proved, as the ſeed of the ſerpent, the murderer of him who had the image of the promiſed ſeed; which was ſo great a conſternation to Adam and his wife, that ſhe conceived no more until after ſeventy years.

Sixth argument. The diſregard God ſhows towards that divided image (namely, the

the woman) who in the tranſgreſſion alſo ſhowed a diſregard towards the inhibition of the moſt high God, appears,

1. By enjoining their ſubjection, and would not that the ſeparate tincture ſhould forget its declenſion, and ſurmount its ſtation, but be modeſt, ſubmiſſive, and humble. But ſhe is to have power on her head, becauſe of the angels (that is to ſay), thoſe glorious virgin ſpirits in whom the tinctures are in inſeparable union, are God's vicegerents.

2. By not admitting them any token of reſumption into the covenant under the law, whereas the males had that of circumciſion.

3. By enjoining and admitting only the males to worſhip at Jeruſalem thrice every year; and when the women came, they came only into a court at the Lord's houſe more remotely ſituated than the place for the males.

4. By the little mention of the bringing forth any woman before the flood, and without record of the age of any woman in the Old and New Teſtament, Sarah only excepted.

Seventh argument. The law of uncleanneſs after child-bearing ſhews how impure this way of propagation is; for the woman having brought forth a man child was unclean ſeven days, and to continue without touching any hallowed thing, or approaching the ſanctuary thirty-three days. But if ſhe had a maid child, her legal uncleanneſs was for fourteen days, and not to be purified until ſixty-ſix days, Levit. xii. 2, 4, 5. Whereas ſeven days ſufficed for cleanſing a leper, or one who had an iſſue; thoſe on the eighth day might come into the tabernacle of the congregation as before, chap. xiv. 9, 10.

All which evinces the human birth by the woman to have much more in it than bodily pollution ſince ſeparating the tinctures. For the leproſy was a bodily pollution in a high degree; but the cleanſing the woman being near five times as much for a man child, and near ten times as much for a maid child, is a too pregnant teſtimony that the impurity of this propagation is exceeding great, which moved David's confeſſion, "I was ſhapen in iniquity, and "in ſin did my mother conceive me," Pſalm li. 5.

Eighth

Eighth argument. Man's propagation after ſeparating the tinctures is defiled with much immodeſty and luſt; ſo that it derives filth, ſin and ſhame (as by a torrent down a precipice) from one dark ſoul to another: For abating the impetuouſneſs of which luſt, Iſaac the ſon of the promiſe was not only of Abraham, when he was old, but of aged Sarah, with whom it was ceaſed to be after the manner of women, and when luſt was withered; and the eminent Joſeph, Samuel, and other choice ſervants of the Lord, were of great modeſty, and obtained by prayer.

Ninth argument. But at once fully to convince us of our impure deſcent from Adam and Eve, the Lord Jeſus was of the virgin.

CHAP. XVII.

Of a virgin propagation.

Queſtion. WILL any aſk, could a virgin propagation poſſibly have been?

Anſwer. The Lord ſpeaks nothing in vain, and he it was that ſaid, "God is "able of theſe ſtones to raiſe children unto "Abraham." But

It is likewiſe anſwered, that though the above arguments may challenge the force of demonſtration to enlightened reaſon; yet becauſe the ſenſes often make mutinous reſiſtance to ſolid reaſon, the ſenſes ſhall be gratified by what follows, as far as the ſublimity of the ſubject may expoſe itſelf to the view and touch.

Demonſtrations to the ſenſes of a virgin propagation.

Demonſtration the firſt. Light (with little loſs) penetrates glaſs ſo plentifully, as it can improve generation by contraction of its central and original property through burning glaſſes, by which alſo it can deſtroy; and we ſee light, not only walking through chryſtal, but multiplying by the motion.

And can any think Adam's pure body (while capable of eternity) had not leſs in it obſtructive to his magical will, for divine employment; or rather more aſſiſting power, than condenſed ponderous glaſs or

chryſtal

chryſtal have of oppoſition, or furtherance of the ſolar rays.

Was not his whole man fortified by harmony for vigorous operations?

Demonſtration the ſecond. See we not the ſubtle atoms of fire inſinuate through the pores of groſs iron pots, to the evaporating liquor with the aſcending breath whereof the ſubtle fiery atoms clothe themſelves and take wing, until only dregs incapable of light be captived in the pot, and finally the iron becomes luſtrous, as if it alſo willed no longer to be iron, but fire and light.

See we not fiery atoms as calmly enter the finer pores of ſilver veſſels, and with like facility make paſſage through the moſt exquiſite pores of golden veſſels.

And ſhould not that glorious creature's body (a glimpſe thereof was Moſes' ſhining face and wondrous works) have been more potent to work his Creator's will, in his own principle than theſe dead inſtances?

Conſider we alſo the healing emanations the diſciples were endued with, as the power of raiſing the dead, &c.

Demonſtration the third. A woman, great with child, doth often impreſs magi-

cally on the fruit of her womb cherries, ſtrawberries, &c. things ſhe longed earneſtly for, as well as other tokens of ill, created by her paſſions of fear; others do mortally wound by their anguiſh, deſpair, &c. Others exalt to expreſſions of joy, by the raiſed ſerenity of the mother's ſpirit, as the babe, in the womb of Elizabeth leaped at the ſalutation of the virgin Mary.

Demonſtration the fourth. If therefore ſuch vigour remain as the relic of languiſhing magic power, in ſo great a degree dead; and that in the weaker ſex of the divided tincture of mortal man, when rouſed; ſhall any doubt but that ſufficient virtue and majeſty ſit enthroned in Adam, while perfectly enriched and enobled with both the tinctures? who was a ſpark of God's omnipotence, divinely to effect what his Creator bleſſed to, namely, to multiply the new race, bearing God's compleat image, inſtead of the apoſtate angels, who by extinguiſhing the kingdom of love (implanted in their creation) had let looſe, awakened, and introduced into themſelves, the wrath of the firſt principle, and ſo perverted

verted God's holy work, by the wrath of the firſt four ſpirits.

Demonſtration the fifth. We ſee an ability of propagation in the univerſal ſperm iſſuing at the conduct pipes of the three principles. The eye obſerves it in ſhell fiſh, trees, flowers, herbs, having their various kinds in their reſpective ſeeds with their tinctures of male and female united, or fire and light in one. And though theſe laſt, the vegetative tribe be more remote than the ſenſitive; yet every one gives pregnant teſtimony to illuſtrate and lead to the moſt noble.

And ſhall any think, man, whoſe Original exempted him (had he perſevered) and fixed and ſet him on high, far from the reach of any the leaſt approach of mortality, as ſorrow, wearineſs, ſickneſs, ſleep, could admit the defect of any thing that might tend to impeach his perfection? Should not he be fully able to perform all the parts of what might concern the perpetuating his race, by communicating his heat and light as the ſun does his, in pure modeſty, and higheſt humble love, that his divine offſpring might have aſſiſted in that holy paradiſical employment.

It ſeemed needful to be thus large upon ſo important a ſubject, to incite the ſons of wiſdom to fix their ſouls on noble divine objects; for the ſons of princes aim to qualify themſelves for the government of kingdoms.

Let the ſons of God pity and pray for, and never envy gods of clay, who covet crowns of glittering earth, ſtuffed with thorns, waſhed with tears and blood of oppreſſed innocents, often ſupported by fraud, and not ſeldom blown off by the breath of curſes juſtly cauſed, and, at beſt, are but the center of cares, ſurrounded by ravenous hungry vultures.

Let not the children of the day caſt their eyes on theſe, nor ſuffer themſelves to be incircled and inchanted with ſuch mockeries; but ſet their whole hearts on the everlaſting inheritance forfeited by Adam and Eve, but redeemed by the promiſed ſeed, the humble Son of the eternal virginity, the glorious Lord Jeſus.

This has alſo been the larger inſiſted upon to keep us in conſtant ſelf-abaſement, for that every of us hath ſo prodigally waſted our heavenly portion, and fed among ſwine; abandoned our dear precious

virgin

virgin image of purity and modeſty, and become ſhameleſs and filthy with the deformity of the luſtful beaſts that have no law.

Alſo to facilitate, explicate and introduce what follows; which is to enquire according to the method propoſed.

CHAP. XVIII.

Of ſome ſteps by which Adam declined towards his heavy fall.

THAT man having both tinctures was perfect male and female, and ſo was very good, has been ſhown from ſcripture, and proved to the enlightened reaſon, and demonſtrated to the very ſenſes, though now they are ſo dull.

Alſo that man ſhould have exerted his holy ability of will, and united it to his excellent power, is plain: But that he did it not is as plain by neglect whereof, it was ſaid, "It is not good that man ſhould "be alone, but a meet help ſhould be made him," Gen. ii. 18. Then God caſt

Adam into a deep ſleep; took from him a rib: of that made a woman. What a ſtrange change ſee we, ſo vaſt, ſo ſudden an alteration!

Was Adam good: perfectly ſo: to walk with God like a god, in a heavenly or paradiſical ſtate for ever? Wants he a help, by ſubſtraction to receive addition?

Will any one penetrate into this: to them, or him be it ſaid: Seeing Adam would not ſtir up both the tinctures, which in great might were united in him; but would be an angel, to remain barren as they. Whereas he as a center or fountain, ſhould have ſtreamed out a new race; therefore the gracious Creator let him ſleep as one in a ſwoon, then divided from him the female tincture and the leſſer part of his eſſence or ſtrength, ſignified by a rib, which is part of the outguard of the internal organs of life, and therewith built a ſhe man, or woman.

Now come we to the degrees by which man declined.

The firſt ſtep muſt be his not exerting, executing and exerciſing the power his gracious Creator inveſted him with.

The

The ſecond ſtep was his ſleep. Sleep or ſwooning is death's elder brother, a debility to the motion of ſenſitive creatures; an inability in a great meaſure to action, every inclination to it is hoſtility againſt an eternal perfect ſtate; Noah's ſleep ſhowed the figure of Adam's ſhameful ſleep: and Lot's ſleep figured ſomewhat worſe than ſhame, as the conſequence of Adam's ſleep; yet both effected by their declining in the third principle, in oppoſition to which, Daniel calls the angels watchers.

The third ſtep was his being divided. Dividing by diſſection of parts is diminution, and ſo diametrically oppoſite to entireneſs againſt union, for if the leaſt diviſible part be ſevered or cut off from any body, wanting the leaſt degree of infinity, that whence it is diſſected, how immenſe ſoever, is made leſs, until the ſection do as really and locally re-unite as before it ſeparated.

But Eve's being taken from Adam, made her a numerical ſelf, was a local ſevering, as truly diſtinct as the female from the male of other creatures, nor could the tincture re-unite to be as before in pure

virgin

virgin modeſty, but ſhe became no reſtorer, but a help to prevent a worſe ſtate; but how a help, may be demonſtrated thus.

Firſt demonſtration. The ſtruggling of the three firſt forms generates the fourth, as the conteſt of the two firſt begets the third; ſo the diſcord of the fourth does wreſtle until it produce the fifth, and ſo of the reſt. This while they were in ſweet harmony in one only individual Adam, he might, like the ſun, irreſiſtably have diffuſed and ſhed his potent influence; but after one rending, muſt follow a farther rending of the body. But a bare inciſion to divide without ſeparation, or any diſcontinuance of parts, may be only ſuch as to ſtir up to action, though not without thwarting, reluctance, or regret, which may further appear.

Second demonſtration. A tree, partly by its ſecure ſituation from ſhaking, jogging, ſtormy puſhes, or rugged touches, may have mercurial virtue lie ſlumbering, as fire in aſhes, the ſulphur in it benumbed, and the whole in a lethargy; when by cleaving the root with a wooden wedge, that part is awakened, and the contrary qualities of its compoſition, mutually and

gradually

gradually excite and call one another, until like a clock-work they conſpire and join hands to bring on their great end. But if the plant voluntarily conſent wholly to give up its will to breathing out its odour and fruit, what need concuſſion, or ſlaſhing, or any cleaving or dividing at all.

And though this dividing of Adam was as the lancet of a merciful ſurgeon; yet every wound of a friend ſuppoſes neceſſity, and conſequently incongruous with the perfection of entire peace and union in the patient.

Though theſe demonſtrations ſpeak alſo plaineſt after Eve's tranſgreſſion, yet may we ſcrutiny by the effect into what occaſioned it.

The fourth ſtep was Adam's luſting after Eve; for when he took her in his luſt, where was then his modeſty, divine virginity, and purity? The heavenly virgin withdraws from every the leaſt appearance of unchaſtity or inconſtancy.

The fifth ſtep was the tree of temptation; Adam having declined in ſome degree from his primary perfection, brought the neceſſity of dividing him; yet continuing to reign as a mighty powerful ſon of

the

the Almighty God in all the three principles, what wonder was the ſprouting of that plant in obedience of his royal magical deſire? which was ſo potent as to be in all the three principles (as to any thing in them) irreſiſtible. Seeing he had divided himſelf, from what he originally was, what could hinder but that a plant with divided properties of good and evil ſhould put forth its fruit in the third principle, and offer itſelf to the touch and taſte of him who was immediate Lord in poſſeſſion, in and over the ſame third principle.

The ſixth ſtep was Eve, who being leſs than the half of the new enthroned prince (her huſband) curiouſly eying the fair form of the tree, and charmed by the ſerpent's ſubtle rhetoric, took and eat of it, as alſo then did Adam, ſeeing that ſhe fell not inſtantly dead, which introduced ſuch an ample fall, as at which the heavens bluſh, the earth trembles, the dark world domineers.

For, by the departure of the luſtre of the ſecond principle of love and meekneſs, peace and joy; Adam's firſt principle conſiſting of the four firſt forms, became dreadful, and full of anguiſh. And his

third

third principle became dark and opake: his ſtrength became bones: his tincture in part extinguiſhed, the reſt of it became beaſtial, mortal: the properties of it became enemicitious, and then muſt he have guts and a draught to eject the putrifying elemental food. The aſtral world alſo drew and inclined him as their various wreſtling got predominance.

The tree and fruit, was no better nor worſe than what we have, but alike unſuitable to him, as hot or cold poiſon is to us: Their fallen ſtate as ſadly altered, as if a man who ſhould rule over the beaſts, ſhould, (as Nebuchadnezzar) have a beaſt's heart and organs given him; for they regarded not, that God's ſtrict and earneſt command had inhibited and forewarned them from taſting of it.

For the food ordained for them had the properties in perfect harmony; no curſe, mortality, ſickneſs, ſorrow, care, pain; not the leaſt appearance of evil, but of the one holy element purely paradifical, and whereof they might be able to live eternally. It was the quinteſſence and divine word ſubſtantiated, ſuch food as feeds the bleſſed in the reſurrection.

They

They were not to have known evil and good in the root of them, and although the experimental knowing was deſtructive to them; yet is it deſtructive to us to be ignorant of it, ſince it highly concerns us to extricate and diſentangle ourſelves, and to retrieve the miſcarriage ſo fatal to our firſt parents.

CHAP. XIX.

What the eſtate of fallen man was by the fall.

THE ſecond principle, which is the majeſtic, ſweet, divine love, meek light, and the chaſte virgin of God's wiſdom, was withdrawn, and he left dead as to it.

His ſoul, though it had loſt the divine life of pure angelical modeſt love, yet being out of the fountain ſpirits, was incapable of diſſolution, but muſt ever remain its own ſtinging fire, and its own anguiſh, without poſſibility of enkindling the light in itſelf.

Now

Now had he the introduced enmity there; and the four original fountains of binding, attracting, anguiſh, and fire, whereof his ſoul (as to its firſt principle) was originated and made, ſtood in irreconcileable enmity as to any power remaining in Adam to compoſe them; theſe contrarieties (like murderers) might well be thoſe of whom Cain was afraid, after he had killed his brother.

His body (like that of the other creatures in the third principle of which it was) became ſubjected to the aſtral evil influences, and to the divided properties of the elements, which had power to impoſe the neceſſity of pain, ſickneſs, want, continual danger, tranſitory mutations, mortality, and putrefaction, until man ſhould return to the duſt which he was become to be: and that every part, the aſtral and elementary were fallen back or receded, and thoſe parts taken back into its own ſeveral ether, principle or receptacle, like other beaſts.

And while he was toiling under his evil influences, loads of ſin, and the curſe, he might (like the tame beaſts) feed on the food they did eat, of roots, herbs, and fruits,

fruits, wherein were the evil and good properties. And he might (like the wild deſtroying and ravenous beaſts, fowls, and fiſhes of prey) kill and feed on the tame, and live in fear and hoſtile enmity with his fellow-deſtroyers, who bear the image of the dark world.

He might alſo (until his aſtral revolution or other evil had given extream date and period to his accurſed dying life) have (like other beaſts) generated his children, having now the members (monuments of ſin and ſhame) hanging on him for propagation; and thoſe his offspring ſhould inwardly have been devils, and outwardly beaſts, according to the third principle. Yea, and what could have hindered, but their bodies ſhould have been conformed to the image of the ſeveral beaſts here whereof their minds had the nature, affections and qualities, as of dogs, goats, foxes, ſwine, bears, wolves, tygers, vipers, ſerpents, toads, lions, &c. And have had no other reſurrection than thoſe miſchievous odious animals, by their monſtrous ideas, to bear the image of the dark world's properties.

Whether

Whether fallen man was hurrying, may farther appear, by ſome notorious conſequences of our defection.

The Americans in many parts (like beaſts of prey) devour raw fleſh; ſome yet worſe, eat the fleſh of ſerpents and other unclean creatures; ſome are ſaid to be canibals. The dark world, or firſt principle, has arreſted the Africans, conforming their very outſides, by a black hue, to their evil natures.

So did the aſtringency, ratifying the covetous will of Lot's wife, prevail to a terrible extream, ſo as to fix her a pillar of ſalt.

As did the ſame principle of bitterneſs, anguiſh and fire, conſume Sodom.

Such was the transformation of Nebuchadnezzar, that his hairs were as bird's feathers, and his nails as claws.

Such a ſubjection has our elementary ſtructure lapſed into by the fall, that it may as really be transformed, as an unburnt veſſel may.

Man became vain in his imagination, and his fooliſh heart was darkened. They were worſhippers of angels, of the hoſts of heaven, of devils, of brute creatures, of

garlick

garlick as in Egypt, of ſtocks of things: almoſt incredible to us, that rational creatures ſhould make their hope, and confidence to be in irrational, until we reflect upon all nations in this age, who pretending improved ſkill and knowledge; yet ſtill do place their confidence in money.

CHAP. XX.

Of man's recovery, how he was helped again by Chriſt, and by what wonderful way and method redemption was and is wrought.

WHO is ſufficient to tell this? what veſſel is it that may carry this treaſure? It was ſtudied by the holy angels, is an ornament of heaven, will be the ſong in eternity. It is the ſum of what the Spirit of God has been dictating to the prophets, pointing at by the law and ceremonies proclaiming by the apoſtles and ſaints by his word, in the mouth of all his ſervants through all generations.

Now

Now though none can ſay how high the eighth ſphere is, much leſs the infinity beyond or without it; yet every one can meaſure his own heighth, being really part of it. So that as far as can be reached by ſo vile a nothing, ſome particle of the abyſs of grace may be ſtammered out, and happily ſome aſſiſtance may be given thereby to thoſe enquirers, whoſe inward ſenſes ſhall be opened in ſome degree to receive ſuch ſublime truths, and whoſe ſpirit ſhall be humbled to the lowly manner they are exhibited.

All knowledge not leading us humbly towards Jeſus Chriſt, is ignorance; and, compared with the light ſet up in us by him, is blackneſs: compared with the virtue of that light, is dung: with the holineſs and purity of it, is filthineſs: With the order thereof, is confuſion and amuſement of ſpirit: and compared with the benefit and utility of the glorious light of Chriſt, is meer loſs of precious time.

We have in the precedent diſcourſe beheld (in ſome meaſure) the ſhameful ſtate into which Adam declined, by the loſs of the divine virgin of God's wiſdom, with whom he ſhould always have lived in puri-

ty,

ty, modeſty, and perfection of love: Who while he ſtood, his ſoul was of the might of eternity, his ſpirit of the pure majeſtic divine light, his body out of the one holy element, more noble than ſeven times refined gold, as the ſhining ſun, and capable to endure in eternity.

But ſin marr'd all! His holy body degenerated, as from celeſtial chryſtal, to putrifying carrion, which muſt know diſſolution, and for any power remaining in him, muſt have returned to the divided elements, without hope of recollection and reſurrection. Which might cauſe ſome of the ancients, who better knew what the body is come to be, and what principles and elements compounded of: than what at firſt it was, much leſs what the merciful Creator had done, and was about for reſtoring his loſt image: to laugh at the novelty of the doctrine of the reſurrection, as did the Athenians.

When Adam had brought himſelf into this lamentable fallen ſtate; the gracious and merciful Creator, pitying his undone creature: of love to his own diſappeared virgin image, having no motive from any want in him of his creature, nor of any

worth

worth in the creature, nor any ability remaining in his creature to help himſelf; but of his own mere mercy: free grace and goodneſs: his tender bowels of infinite love wherewith his compaſſion was enkindled; did ſet infinite power and wiſdom on work to ſupplant the ſerpent in man; by reimplanting again the dear bride of purity and modeſty to whom Adam was firſt married, but had adulterouſly, cauſeleſly and fooliſhly left, having treacherouſly abandoned himſelf, and betaken to the divided properties.

God in-ſpake again the ingrafted word! ſaying, "The ſeed of the woman ſhall break "the ſerpent's head;" this word, ſo reimplanted, was like a ſpark of fire falling into tinder, or like ſeed ſown, or like leaven hid in three meaſures of meal; for it was a living power: It was a ſpeaking witneſs. It was called the Lamb ſlain from the foundation of the world: the powerful love of Jeſus Chriſt: the Son of God, the ſecond perſon of the Trinity: who by that power of love fills all places in the heavens and earth in his own holy principle, and this love is Jeſus Chriſt himſelf.

The ſecond Adam and holy ſeed, not only came in the fulneſs of time into (or in) the womb of the virgin Mary when he took fleſh, but at the inſtant of Adam's fall, at the Father's in-ſpeaking, did implant himſelf to overthrow the work of the devil.

And ſtood at the door of Adam and Eve, and always ſtands at the door of every child of theirs, none excepted, in the light of their life: preaching ſalvation; and with the mighty power of God reproves ſin: convinces of righteouſneſs: judges diſobedience: and warns all, more or leſs, of the judgment to come.

This living *Word*, or "Word of life (*a*)," has called itſelf by ſeveral names, for all names are in it. It is "the refiner's "fire (*b*): the light that ſhineth in dark-"neſs (*c*): Emanuel (*d*), or God with "us (*e*): the Saviour (*f*): the Hope of "Iſrael (*g*): the Rock of ages (*h*): the "Redeemer (*i*): Love (*k*), Wiſdom, "Righteouſneſs (*l*): the holy Thing (*m*): "and Life eternal (*n*)," wherever, and in whom-

(*a*) John i. (*b*) Mal. iii. 2. (*c*) John i. 5. (*d*) Iſa. vii. 14. (*e*) Matt. i. 23. (*f*) Jer. xiv. 8. (*g*) Acts xxviii. 20. (*h*) Iſa. xxvi. 4. and 1 Cor. x. 4. (*i*) Iſa. xli. 14. (*k*) John iv. 16. (*l*) 1 Cor. i. 30. (*m*) Luke i. 35. (*n*) John vi.

whomſoever obedience is yielded. It is of invincible ſtrength, will any lay hold of it? It brings irreſiſtible arguments, will any lay them up in their heart? It brings uninterrupted peace, will any ſit under its counſels? His weapons can neither be warded, nor blunted: his defenſives are impenetrable.

The Word replanted in Adam and Eve after their diſobedience, is called an *ingrafted Word.* Though it was carried downward chiefly, or moſt viſibly in the direct line through Seth unto Enoch, who was in the ſabbath as ſeventh day, of whom came Methuſelah, who (as the longeſt liver recorded) figured eternity, yet was the ſame only in them as a prieſthood to be leaders and ſtars to their brethren; the ſame Word or principle being, though with leſs brightneſs, in others alſo: for neither is the ſun viſible, but to them who have a receiving power; ſo that the reſt of mankind were not wholly blind, but had their talents intruſted to them. And this line of the holy ſeed were to be as the Lord's candleſticks and lamps, whereat others were to enkindle their weaker lights.

It ſhould be noted, that the Heathen have all of them, the goſpel preached, more or leſs, though obſcurely in them. For as they, without the written law, do the things contained in the law; ſo do they, without the written goſpel, partake of the mercy publiſhed by the goſpel.

That is, being conſcious to themſelves of their faults, they obſerve that they receive good for evil, which is the virtue of the ſecond principle, or goſpel of the Word written in the whole creation, and by the ſmiles of the heavens in the fruitful ſeaſons, and in the ſuitable productions of the earth. Notwithſtanding which, if they harden their hearts, they become ſinners againſt law and goſpel; the law written in their hearts: and the goſpel ſhining in the light of their underſtanding: even ſo conſpicuouſly, that notwithſtanding ſome of them laughed at the news of the reſurrection, we read they were ſerious at the tidings of the judgment to come, every one of them having a ſelf-condemning judge in his boſom.

Love is ſtrong as death: but this love in Chriſt is much ſtronger. Sinful and finally impenitent men, hell and devils, only judge them-

themſelves unworthy of it. But this Love has often knocked at the door of every ſinner's heart, and cried, "How "long, ye ſimple ones, will ye love folly "and ſcorning, and hate your own mer-"cies."

Abel, and Seth, had the hearing ear; in that line it moſt eminently deſcended by a continual ſucceſſion, yet ſometimes thro' very dirty channels: For though all were ſuch, until this ſeed took root in ſome, and grew, and produced paradiſical fruit, and were made fit for their maſter's table, yet ſome were much more foul and polluted than others.

Chriſt enters into unclean hearts, though himſelf be ſo highly born, and is purity itſelf, yet cannot be defiled by paſſing into ſuch foul places. But, as a refiner's fire, purges away the droſs, without being comprehended thereby. A work only poſſible to Omnipotence.

A few conſiderations of that redemption, which ſhall be the wonder of eternity, follow.

CHAP. XXI.

Of the incarnation of the Lord Jeſus Chriſt.

Firſt conſideration. IT ought to be attentively pondered, that when the fulneſs of time, or limit of the covenant was come, Jeſus took man's whole nature of the virgin Mary; but inaſmuch as ſhe was the daughter of Joachim and Anna, and of Eve, ſhe could not be totally a virgin of purity: "Who can "bring a clean thing out of an unclean? "not one." Job xiv. 4.

Second conſideration. That Jeſus Chriſt neither came into a clean veſſel, nor took a pure nature upon him, but made the veſſel clean, and the polluted nature to become pure; the miſunderſtanding which made Colliridiani to render to the virgin Mary divine worſhip.

Third conſideration. We muſt know then when our Redeemer took our nature upon

upon him, he took it out of all the virgin Mary's eſſences; as well thoſe of her ſoul, given her out of the firſt principle, and thoſe of her ſpirit given her out of the ſecond, as thoſe of her body out of the third principle. All which ſoul, body, and ſpirit were propagated by her immediate parents, Joachim and Anna.

Fourth conſideration. We are to know, the Lord deſtroyed not thoſe eſſences; for he came not to deſtroy, but took them as they were. And by the divine new man which he brought with him, and which himſelf was, refined and ſanctified them: In them to work their and our eternal ſalvation.

Fifth conſideration. We cannot ſay there was no evil in the root of the eſſences he took from the virgin Mary, as mentioned above. But his divine conception exempting him from any the leaſt impreſſion, ſtain, or ſpot, did clarify and illuſtrate them, as fire does iron, the tincture does metals, or the ſun tranſmutes the harſh, ſour and ill properties of fruit.

Sixth conſideration. We are not to doubt whether the Lord took a human ſoul from the virgin or no, about which many have

erred; for how elſe had the eſſences of our poor captivated ſouls been reſcued; if the ſecond Adam had not as truly aſſumed a human ſoul, as that whereof the firſt Adam conſiſted? It was our ſouls had ſin and death, and were to be redeemed; ſo our Lord made his ſoul, which was a true, real human ſoul, the offering for ſin.

Seventh conſideration. Nor need we fear that the Lord took not our mortal fleſh and blood on him, but brought heavenly fleſh in his conception, and had only heavenly fleſh: For he alſo took our true, real body of fleſh and blood on him from the virgin Mary. He took our weak, infirm body, ſubjected to paſſions of hunger, ſleep, &c. wherein lay wrath and the curſe, all which he bare with the ſufferings incident thereunto, as temptations, ſcourgings, reproaches, piercings, crucifying, anguiſh, death, burial: And raiſed the ſelf-ſame body; which gives us aſſurance of our reſurrection, and opens a door for the body (though now mortal) to partake with the ſoul eternal life.

Eighth conſideration. We are to know that our new bodies, will be the ſame very true real bodies we now have, and not

other

other bodies; though not conſiſting of accidents, not palpable, yet ſubſtantial, as is manifeſt by the following demonſtrations.

Firſt demonſtration. The mutations in nature are no deſtruction of bodies; as a grain of wheat being ſown, paſſes ſeveral mutations, yet is ſtill the ſame. For whereas at firſt it dies, it is only by the Separator reſolved into the divers kinds of its own compoſition, that it may be capable of commixture, and unite aſſimilated bodies to it, and ſo collect increaſe of matter which it admits in no greater proportion than to be the father and mother of all itſelf, and augment and multiply itſelf by; yet ſtill is wheat, though hath the increaſe of quantity of many grains of wheat; as an oak is but an acorn improved.

Second demonſtration. Nature in orderly motion goes forward, and will not return into its myſtery by the ſteps it went out, until it has compleated its circulation. You may as well return the ſun eaſtward over us, as make a fruit become a tree, but in its orderly motion, firſt into a fruit and ſeed: then in the new one is the old renewed, rather than another. So is the new

body, though glorious, not exiſtent but by the dying of the old.

Third demonſtration. As Adam's fall made him not another man, but was ſtill the ſelf-ſame, in another (monſtrous) image; as we alſo are deformed by that direful fall. So the Lord Jeſus raiſing up his own dead body, and cloathing it with glory and immortality, and thereby giving us a reſurrection to be like him, does not make us to be other men than now we are, by the loſs of our montroſity and acceſs, and the recovery of the glory we were created in, and is by him graciouſly purchaſed for us.

Ninth conſideration. We are to know, that the Lord Jeſus Chriſt, when he aſſumed fleſh and blood in the virgin's womb, was then not only there, but then alſo ſet and reigned in the whole infinite abyſs of the Father.

Tenth conſideration. We are alſo to know, that after the divine nature or infinite Godhead of Jeſus Chriſt had aſſumed the human nature, he remained the ſelf-ſame unmixed glorious ſecond Perſon as before, and yet by that taking the humanity

nity from the virgin Mary, he really became what he was not before, namely, a real Son of man, with a true human ſoul, body and ſpirit, as we are, and capable to ſuffer and die.

Eleventh conſideration. We are to know, the human nature or creature in the aſcenſion and glorification, was not ſwallowed up by the divine nature, as the flame of a candle is by the ſun extinguiſhed; but the human nature, now glorified, remains for ever a glorified body: being the ſame true individual human nature or man, which was crucified, dead, buried, and raiſed by his almighty power, as the firſt fruit, original, and author of the general reſurrection.

Twelfth conſideration. That the Lord Jeſus Chriſt, who in the womb of the virgin, became as truly a man as we are; who have our ſouls, ſpirits and bodies, propagated by our immediate parents; yet he was the true Son of God, and ſo was a true heavenly Man, and a virgin of holineſs, purity and modeſty, and ſo begotten by the Holy Ghoſt: Alſo the infinite dignity, as the ſecond Perſon in the Trinity by

eternal generation, which united himſelf to his created human ſoul, ſpirit and body.

In which reſpect he was no Son of fallen man, (even neither was the firſt Adam) but as truly the Son of God in his manhood by creation, as with reſpect to his Godhead, he was by eternal generation. And though the words, "Thou art my "Son, this day I have begotten thee," may be underſtood of the eternal generation; for the Father ceaſes not to beget his eternal Son from eternity and in eternity; yet may the words be applied to his heavenly humanity, whereof David and Paul both ſpeak.

But becauſe the 12th note of this chapter is hard to be underſtood ſince man's fall, partly becauſe it is of ſo noble extraction, and ſeeming to be but rarely mentioned in the holy ſcriptures, ſo remote from ſenſe, and man's dull apprehenſion, of ſo excellent nature, and ſo highly profitable and advantageous to be known. Alſo that the penetrating into the knowledge of it requires divine wiſdom, enlightened underſtanding, and calls for higheſt attention, as that plainly teaches the way God took and

ſtill

ſtill takes for recovery of loſt mankind. It is farther cleared by what follows, eſpecially in the next chapter.

The Lord became as a ſervant, to ſecure and advance his ſervant; both the image it once had, and add to it more; which will be the ſtupendous contemplation of eternity, but all this by the Lord's incarnation was brought to paſs.

So that here was One, and that One conſiſted of the true almighty Son of God, and the holy virgin of wiſdom the tincture of the light, namely, his heavenly fleſh and blood; alſo of the eſſences of man's eternal ſoul, the temporal aſtral ſpirit, and elementary body. So that not only the eternal fire ſoul is meekened, nouriſhed and fed to live eternally, but the outward ſpirit and elementary body are ſecured of a reſurrection, by the raiſing of the holy aſtral and elementary body of the Lord Jeſus Chriſt, the firſt fruits of them that ſlept, leaving nothing unraiſed, but the linen cloaths in the ſepulcher.

CHAP.

CHAP. XXII.

Of the heavenly new Man, or divine Humanity of Jeſus Chriſt; or what it is, and how to be participated of by us.

IT is written, that ye put off the old man: and be renewed, &c. and that ye put on the new man; which (after God) is created in righteouſneſs and true holineſs, Eph. iv. 22, 23, 24.

Queſt. What is this new man which we are to put on?

Anſw. It is Jeſus Chriſt. As it is written, "Put on the Lord Jeſus Chriſt, &c." Rom. xiii. 14. So are we ſaid to be cloathed upon with our houſe which is from heaven, called a building of God, 2 Cor. v. 1, 2. So we find cloathed with humility, cloathed with honour, cloathed with ſhame, Pſalm civ. 1. cix. 29. intended not as a covering but as tranſmutation of us from one contrary to another, as the woman cloathed with the ſun; her divine light inſtead of her darkneſs.

Queſt.

Queſt. What or Chriſt may we put on, and be cloathed with, and wherewith to be cloathed upon?

1ſt anſwer negatively. Not his almightineſs; for that his omnipotence is, what no creature can behold and reach; ſo is the brightneſs of his Father's glory, upholding all things by the word of his power.

2d anſwer negatively. Nor the body, ſoul, and ſpirit, he received from the virgin Mary, that was earthy: a body, ſoul, and ſpirit, deſcending from Eve: that being born of the fleſh of Mary, was fleſh. As ſuch, which he humbled himſelf to take, he was the Son of man and our brother, ſo we put not him on in that, for ſuch our Lord remains; for that humanity which he had from the virgin, remains a creature, Acts i. 11. not ſo mixed, as to be confounded and ſwallowed up by the Deity.

The two men in white, teſtified he ſhould ſo deſcend as they had ſeen him aſcend. See our demonſt. 11. particular of the chapter of the incarnation.

3d anſwer affirmatively. But the new man, is the heavenly new man, or heaven-

ly

ly humanity of Jeſus Chriſt, being the humble pure virgin of wiſdom which Adam loſt, and as it were died to him, as diſappearing and retired into its own ether.

The firſt Adam had, as it were, repudiated this holy image; this is by the ſecond Adam, the Lord from heaven, reſtored to his, and in his to our, earthly humanity. It was his, at the inſtant that the Holy Ghoſt overſhadowed the virgin Mary: It is ours, when by the Holy Ghoſt we are begotten again, by ingenerating what Adam had bolted up in death to him, and that divine image is awakened and ſtirred up in us from the ingrafted ſeed.

Of this let none marvel that my weak hand begs ſtrength, and delights to ſpeak; for this is that dear precious image of virginity, purity and modeſty, whoſe eternal, perfect, ſweet love, was by apoſtate Adam, exchanged for the luſt of a woman, and which ſoon ſwayed him to mortality.

This, as the ſun to the outward world, would have been man's guide; being herſelf out of the abyſs of infinite Wiſdom. This, the promiſed ſeed bringing with him,

ſtill

ſtill ſweetly and convincingly entreats at the door of every man's heart.

But in regard ſhe is heavenly, ſhe can have no acquaintance with one that is reſolved to be earthy, ſhe will be married only to that ſoul that is regenerated, which Nicodemus underſtood not at firſt, and none ever can, who like not to be divorced from the old man and die daily.

To others theſe writings are ſounds, not ſubſtances, for this tree of life may not be touched by them who love the tree of good and evil.

This heavenly humanity that diſappeared when Adam fell, yields the water of life, which becomes a well ſpringing up to eternal life; this is the children's bread: it fills Paradiſe: feeds the angels: and all the bleſſed for ever.

This is the quinteſſence of things: the holy element, whence ſtreamed the four elements. It is the life and virtue of the eternal nature, or great myſtery: it is that pearl, which whoſo finds and buys, is a cheap bargain, whatever it coſts.

This is Chriſt's heavenly fleſh and blood, wherewith he feeds his, in the ſacramental feaſt. But being come now to that, which men make occaſion of controverſy, it may be profitable to diſcourſe of it.

Of the Lord's-Supper.

John vi. from verſe 47 to 59. And again in verſe 63. it is ſaid, "I am the "living bread that came down from "heaven. Verſe 53. "Except ye eat "his fleſh and drink his blood, ye have "no life in you."

The Jews underſtanding this, as many ſtill do, to be meant of his outward fleſh and blood, ſaid, and that rightly, "How "can this man give us his fleſh to eat?" for that had been ſo underſtood, and cannibal like, by them, but not intended by our Lord.

For he interprets himſelf, firſt negatively, in verſe 63, not his outward fleſh, as they thought to be meant, for that profiteth nothing. And affirmatively, verſe 50 and 58, the Lord is expreſs that the fleſh he meant was alſo bread, and that bread was the bread which came down from heaven,

heaven, namely, "The word of God." Hence ariſe two controverſial points different from each other, and both from the truth.

Firſt error. One party ſays, They eat the outward fleſh, which being eaten, they, ſwallow into their beaſtial carcaſe. This the other party oppoſes, ſaying that fleſh, though now glorified, remains a circumſcriptive creature, therefore may not be eaten every where at once: and that it is not many, but one, therefore may not be eaten at all.

Second error. This laſt party, in oppoſition to the former, ſay further, that they eat that fleſh, and drink that blood only by faith, or imagination, but know nothing of the heavenly fleſh or humanity, and ſtill underſtand, only, the outward fleſh. Though the Lord is expreſs in this, and ſays, "It is the Spirit that quickeneth: the fleſh profiteth nothing." And that "his words are ſpirit and life," and "is that bread which came, or cometh "down from heaven."

The mouth, and eating of the ſoul, are real and ſubſtantial: and though not palpable, yet not imaginary.

What

What is not, and what is received in the Lord's-Supper.

It is not the outward fleſh and blood they did eat and drink, for he did ſit with them when they did eat and drink; ſhewing plainly that the ſacramental fleſh and blood, is the divine fleſh and blood that came down from heaven.

In this Enoch walked with God, and fed ſo cordially on this food, that the food of the third principle would no longer ſatisfy him; this new wine made the bottle new. This, like the tincture that tranſmutes metals, enflamed and tranſlated his whole man; ſo that his very third principle was ſwallowed up by the divine ſecond principle.

By this all the holy men, before Chriſt's incarnation, were nouriſhed in their pilgrimage on earth, and by this were carried home to their native country.

This "was the rock that followed them "in the wilderneſs, for they did eat all "the ſame ſpiritual meat, and drink the "ſame ſpiritual drink, and that rock was "Chriſt," 1 Cor. x. 3, 4.

This

This is the tree of life which is angel's food, and had never returned to be the food of the fallen poſterity of Adam, had not the ſecond Adam opened a door in our hearts through which to enter, and given us a mouth to eat it, and receive life and vigour from it.

Who the heir of all things is not, and who he is not.

The firſt born of every creature was heir of all things.

But this is not the only begotten Son: for ſo he is the true ſecond Perſon of the Trinity and Lord of all things. But this is the created Son or Word, who is the heir of all things: This is the new man. It is not ſaid, this is the omnipotent God, "but his expreſs image;" Heb. i. 3. the image of the inviſible God, Col. i. 15. even that holy heavenly image of God wherein the firſt Adam was created, and which on his diſobedience diſappeared as to him: and as to him was dead, and ſaid to be the Lamb ſlain.

This did the only begotten Son of God, the true ſecond Perſon in the Trinity and Lord of all things, bring with him: and

did

did re-unite this in himſelf to the fallen nature, and ſo by him was human nature reſtored. And having made men prieſts, made them alſo kings, reigning over the firſt and third principles in man: irradiateing and divinely governing the firſt principle, and ſacrificing the wills, luſts, and miſplaced love to the third principle.

This holy Thing was begotten by the Holy Ghoſt, as the pure heavenly humanity compriſed the eſſences of the virgin Mary, as a daughter of Eve.

The Lord ſaid, "He that eateth my "fleſh, and drinketh my blood, hath "eternal life," John vi. 54. He ſaid not, He that eateth and drinketh it worthily, "hath eternal life," but "he that eateth "and drinketh." For none can be ſaid to eat that fleſh and drink that blood, that eat and drink unworthily; they eat and drink what is common to thoſe that have not eternal life; and but eat and drink the elements only, or at moſt nothing more but imagination, grounded on, and extended no farther than on the hiſtory, never the more enabled to enter into the ſuffering, dying, and new life of Chriſt.

CHAP.

CHAP. XXIII.

Man's miſtaken way towards a ſuppoſed happineſs.

THE ſtate of the children of Adam is the ſame with thoſe deſcribed by the prophet Hoſea, "Behold I will hedge "up thy ways with thorns, and wall a "wall, that ſhe ſhall not find her paths: "and ſhe ſhall follow after her lovers, but "ſhe ſhall not overtake them; and ſhe "ſhall ſeek them, but ſhe ſhall not find "them. Then ſhall ſhe ſay, I will go "and return to my firſt huſband; for "then it was better with me than now," Hoſ. ii. 6, 7. And God proceeds againſt the apoſtate adultreſs to the end of verſe 13; but in verſe 14, and to the end of the chapter, returns her to him, &c.

Wiſe men in every generation, have ſought in the treaſures of creation for real happineſs and reſt. And after they have dived into the deep; ranſacked the many myſteries

myſteries obvious to artiſts; collected the ſcattered parcels of felicity diſperſed in the earth; pierced the bowels of nature, as well aſtral as elementary; anatomiſed the creatures, and ſummed up their totals: yet could not overtake their lovers, but their way was walled up, and ſome of them found theirs hedged up, perhaps with thorns. Many have ſought the living among the dead: and every creature has told them, it is not in me: ſo that their queſtion reſulted in diſſatisfaction.

Wiſe men's increaſe of wiſdom has been the increaſe of ſorrow, in which they lay down in the grave, forgetting and being forgotten, their thoughts periſhing, and leaving this ſad momento of the vanity of every thing, that "all was vanity and "vexation of ſpirit, and that there was no "profit under the ſun," Eccleſ. ii. 11.

Thoſe of them only have been truly wiſe, whom God has led beyond their own wiſdom, into the ſchool of the love of purity and holineſs, as Job's three friends, Hermes, and others ſuch ſeem to have been.

For ſince the world by wiſdom knew not God, thoſe only were truly wiſe, and

ſtill

ſtill are, who ceaſing from things viſible, are guided to things eternal.

The way to true wiſdom.

Our leſſon is, as to the wiſdom of this world to become fools, and as ſuch, to crucify our wills to the luſts of the eye, luſts of the fleſh, and pride of life. And as little children who will nothing but the ſupply of neceſſities, and without contract, bargain or regret, do what the Father bids: His will being their principle. And as a reward of their reſigned obedience, they know no perplexing cares, forecaſting fears, crafty excuſes, nor diſſimulation, malice, &c. But have a calm ſerene face, a peaceable contented mind, a chearful innocent behaviour while awake: and when they lie down, fall ſweetly aſleep.

CHAP. XXIV.

The Lord's way for man to follow, to his return home.

BUT man has travelled with the prodigal from this white ſtate. To him ſtraying, will he ſuffer one that heartily wiſhes the good of ſouls to ſay, Stay; ſtand ſtill and conſider if a good end be not better than a bad: A good way muſt be better than an evil, for the evil way tends to a bad end.

Diſſuaſives from death.

Firſt, To be ſatisfied whether this way be not bad, let him look narrowly, heedfully, and impartially into his own heart and inclination; and he ſhall there find a body of ſelf-love coveting to get all, which comes from the firſt form, namely, the aſtringency.

Secondly, He ſhall find an eager deſire to be exalted; and great above others; which

which pride comes from the ſecond form of nature, the attraction or conſtringency.

Thirdly, He ſhall perceive a contemning, deſpiſing and envying of others: That he thinks he exceeds them in worth, and they him in fortune, or the like, which he frets and repines at. This envy proceeds from the third form of nature, the anguiſh.

Fourthly, And then he ſhall find violent anger, rage and fury, when croſſed or curbed by any one; which comes of the fourth form of nature the fire.

And under theſe four heads, are troops of ſins, appendixes to them: which being well conſidered, may make every child of Adam cry out as the bleſſed Paul did, "O wretched man that I am, who ſhall "deliver me from the body of this "death?" Rom. vii. 24. He may now ſee how evil in themſelves theſe diſorders and helliſh principles are, and how evil to him; how dangerous to erect a government in his private particular ſoul, oppoſite to the one entire, gracious, univerſal, omnipotent will, and government of God.

When thus the light of Jeſus Chriſt ariſes, it both ſhews the malady and the cure. And this light is not under a buſhel, but as univerſal as the outward ſun, yet not ſeen by the wilfully blind.

The voice of wiſdom calls at every man's heart, and where they liſten, it teaches.

Perſuaſives to life.

Firſt, To die to the tyranny of their own wills, and ſo become like little children. For men's own wills compaſs them about with ſparks of their own kindling, namely, common fire (not that of the altar) which leads them in the dark to lie down in ſorrow; for as far as Adam did, and we continue to introduce our wills into the third principle, we are like ſad eclipſes, in hoſtility againſt heaven's outgoings.

Secondly, The true divine light of Jeſus Chriſt, where it is followed, generates a warm, chearing, dear love to the new man growing out of the old: for, as in a balance, the new man riſes up in that degree, as the old man ſinks down; ſo the

new

new man ſprings out of the old as a fair flower out of the dark earth, and as it were out of the grave of the old.

Thirdly, This light of Jeſus Chriſt ſo wins on the ſoul alſo, that it is reſigned to the guidance of true Wiſdom, being that of the univerſal holy will. For finding their own to be deceiving and deceived, they become to it as fools for Chriſt's ſake; not only contented, but habitually longing, not to know, nor do, nor be any thing but what their crucified Lord wills in them.

Fourthly, This light having killed the perverted will, and wrought divine love and reſignation: It betroths the ſoul to the virgin of modeſty and purity again, from whom Adam departed, and whom the Lord from heaven, the ſecond Adam, brought with him, and re-eſpouſed her to the human nature, no more to be divorced. For man having travelled by art into nature by his own wiſdom, ſteered his own will to the deſigns of a corrupt heart; and laboured (like a dark head) all night catching nothing; wherewith being weary, he learns to obey and be as a little child, and then finds rest. Yet in ſuch degree

and proportion as his continuance in child-like obedience is more or leſs univerſal and ſtedfaſt.

Adam loſt, and we loſe the heavenly virgin of purity and modeſty, by finding and living to the luſt of the third principle, namely, the ſeeming wiſdom guiding to obtain the miſtaken fulneſs of pleaſure, profit, and honour, by the elementary, palpable, tranſitory and aſtral world.

When man makes theſe idolatrouſly the object of his love, hope, delight, and confidence, as the rich man in the goſpel did, which ſhould be uſed only as a picture or glaſs, through which to contemplate, by divine help, the eternal powers repreſented by them: He catches at a ſhadow, and worſhips the aſs on which he was to ride.

What that death is that gives true life.

It is evident, his thus living to his third principle, was Adam's, and is our dying to, and loſs of the ſecond principle: And it is as clear that the dying to the third, that is, only giving it leave to hang to us as an old looſe garment, or looking through it as through a cloud or medium on the ſun, is the only means to recover the life that Adam loſt.

Thus

Thus only to uſe the third principle, is rightly to live to it; that is really to die to it: and ſo to die to it, is really to live to the ſecond principle, and to re-unite to the eternal, chaſte, holy, modeſt, pure virgin, who diſappeared on Adam's diſobedient luſting; for the luſting awakens the knowledge of evil and good, which the virgin abhors, and retires from.

And leſt man ſhould be quite eſtranged, therefore to extricate us of this miſerable toil, came the Son of the virgin, whoſe doctrine teaches us, that it is a greater bleſſedneſs to give than to receive. For that the holy light world, conſiſting in the might and virtue of the ſecond principle, cannot be ſupported and receive nouriſhment from the divided properties of the third, which conſiſts of tranſitory mutable powers; becauſe what is of good in thoſe outflown powers is the free gift out of the abyſs of that true and greateſt bleſſedneſs, the ſecond principle.

All therefore who die not to the leſſer, cannot live to the greater bleſſedneſs: If we die not to all things but Chriſt, we are unworthy of him. Whatever is divided from him is dead, for he only is life: and

God is called God according to his infinite abyſs of light, love, life, goodneſs, and the ſecond principle: For according to the firſt principle, he is, and in ſcripture is called, a conſuming fire.

Man living to the cheating pleaſure of the third principle is dead, as the widow is ſaid to be who lives in pleaſure.

We ſtartle at being adulterers, idolaters, &c. yet ſo we are while we live: that is, until we die with Chriſt.

Until we paſs through death, that is, truly and really die to the wrath, fierceneſs, and dark anguiſh of the firſt principle, in which is the root of the ſoul, as to the Father's property. And until we die to the deceitful, volatile, bewitching luſt of the third principle, whereinto man's outward body, like thoſe of the beaſts, is fallen; wherein alſo lodges the curſe. [UNTIL THIS BE] we are dead as to God. But being mortified to both theſe, we are in the ſame degree raiſed again to live the life of Chriſt: A life of love, humility, patience, chearful ſubmiſſion and obedience, and we extend, aſcend, or abtain the ſame, as our progreſs is in the above-mentioned death.

For

For the death to theſe two principles as to their prevalence, is ſuch an emptying us of ourſelves, as enables us, without reluctance, to pray the Lord to exerciſe his whole will in us, and on us; regarding in nothing its greatneſs or contemptibleneſs, its ſweetneſs, or bitterneſs, its gratefulneſs, or grating temper; but only eſteeming every thing without reflection, or ſticking, and every diſpenſation ever equally acceptable, that the divine will ſhall direct and allot us to do, or ſubmit to.

And this life of ſacrifice has a thankful reverence in it, and is as whole as the burnt ſacrifices were, without the leaſt reſerve. This life is no longer ours, for we are firſt dead; but it is the life of Chriſt, the meek child-like life taught us by the croſs of Chriſt: the footſteps of the Lord are plain and conſpicuous in this good path.

It is both in word and in power, but neither is the word or power ours, but it is the holy word and power whence Adam departed, as the fallen angels had done before him, and in which word and power the bleſſed angels converſe and are eſtabliſhed; and in which Adam might have

lived glorioufly, without knowing the croſs, as do the angels.

But the reſtored image grows not but under the croſs. Thus did Abel under the hate of Cain; Enoch and Noah under the preſſures of the highly wicked old world; Lot under the filthy Sodomites. And infinitely above all, thus did our Almighty Saviour; whom if we follow, it muſt be in deepeſt humility, bearing his croſs, which muſt be alſo ours, diveſting ourſelves of all ſelf-pleaſing, and whatſoever fallen man calls and thinks to be his: for this is the holy ſoul's weaning time, when as heirs of the faith of Abraham, they alſo keep a great feaſt, as he did at weaning Iſaac.

This feaſt is a real feeding on the heavenly fleſh and blood of Chriſt, a drinking of the living water, that becomes a ſpring of water in us to eternal life. It is a life hid with Chriſt in God, a walking with God, and a putting on the Lord Jeſus Chriſt. It is the marriage-ſupper, the wedding-garment, and a peace paſſing the underſtanding of all except the children that are regenerated; and to them only known in ſuch meaſure ordinarily, as they have made progreſs in mortification, and ſo grow in the

new

new pure image of God reſtored us by Jeſus Chriſt.

For a cloſe, let all be warned not to contemn, or deſpiſe, if they underſtand not ſome things, and ſo judge themſelves unworthy of theſe children's bread.

The reaſon why ſo few underſtand the holy ſcriptures, which yet many often read, is becauſe few give up their wills to obey: and regeneration is the neceſſary qualification to attain true wiſdom.

Hence is it that from a corrupt mind, (though refinedly penetrating) the writings of the bleſſed Jacob Behmen are ſealed up, and as if dumb; from ſuch were the very ſermons of the Lord himſelf (who ſo ſpake as never man ſpake) hidden.

" And none of the wicked ſhall under-
" ſtand, but the wiſe ſhall underſtand," Dan. xii. 10.

ERRATA's to the SECOND PART,

Page 11. lines 20, 21. read [*which is fooliſhneſs with God.*] P. 24. l. 13. read *contagion.* P. 28. l. 12. read *contrariwiſe.* P. 43. l. 6 read *deſperation.* P. 49. l. 4. read *inimicitious*, not *enemiations.* P. 50. l. 19. read *a bird.* P. 56. l. 6. read *or ſolids.* P. 57. l. 19. read *numbers of fabricks.* l. 23. read *ſeventh.* P. 58. l. 25. *will not.* P. 63. l. 3. read *made the ſeven.* P. 77. l. 10. read *long enjoyment.* P. 78. l. 9. read *the tremblings of the proud.* P. 82. l. 22. read *not uſually.* P. 98. l. 4. read *proſecution.* P. 99. l. 10. read *neceſſity.* P. 102. l. 7. read *virgin life.* P. 108. l. 13. read *relick.* P. 128 l. 13. read *on.* P. 129. l. 10. read *continued.* P. 130. l. 17. read *on him.* P 134. l 6. read *(a monſtrous).* laſt l. read *that by.* P. 138. l. 7. read *put off*, &c. P. 143. l. 6. read *ſay.* P. 147. l. 22. read *of the.* P. 148. l. 18. read *memento.*

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PART THE THIRD.

THE WORKS OF JACOB BEHMEN,

CONCERNING

GOD and the DIVINE NATURE.

ALSO

Of the Manifestation of Himself in the Trinity: in the Abyss or eternal Chaos: in the pure Element of eternal Nature: and of Angels.

Of the Creation of this World and of Man after the Fall of Lucifer:

AND

An Explanation of the three Principles of the divine Nature, and in Creation.

PART THE THIRD.

WORKS

OF

JACOB BEHMEN,

CONTAINING

GOD and the DIVINE NATURE.



TO THE

READER

OF THESE

WRITINGS.

IT is written, "The natural man "understandeth not the things of "the Spirit, nor the myſteries of the "kingdom of God, they are fooliſh-"neſs unto him, neither can he know "them:" therefore I admoniſh and exhort the chriſtian lover of myſteries,

if

if he will ſtudy theſe high writings, and read, ſearch, and underſtand them; that he do not read them outwardly only, with ſharp ſpeculation and reaſoning: for in ſo doing, he ſhall remain in the outward imaginary ground only, and obtain no more than a counterfeited colour or feigned ſhadow of them.

2. For a man's own reaſon, without the light of God, cannot come into the ground of them, it is impoſſible; for let his wit be never ſo ſubtil, it apprehends ſpiritual things but as it were the ſhadow in a glaſs.

3. Chriſt ſays, "Without me ye can "do nothing:" and he is the light of the world; and the life of men.

4. Now if any would ſearch the divine ground, that is, the divine Revelation, or manifeſtation, that God has been pleaſed to make of himſelf; he muſt firſt conſider with himſelf, for

what

what end he desires to know such things; whether he desires to practice that which he might obtain; and bestow it to the glory of God, and the welfare of his neighbour: Also whether he desires to die to earthliness, and to his own will; and to live in that which he seeks and desires, and to be one spirit with it.

5. If he have not a purpose, that if God should reveal himself and his mysteries to him; he would be one spirit, and have one will with God, and wholly resign and yield himself up to him; that God's Spirit may do what he pleases with him, and by him; and that God may be his knowledge, will and working: he is not yet fit for such knowledge and understanding.

6. For there are many that seek mysteries and hidden knowledge, meerly that they may be respected, and highly esteemed by the world; and for their

own

own gain and profit: but they attain not this ground, "where the Spirit ſearches "all things, even the deep things of "God:" as it is written 1 Cor. ii. 10.

7. It muſt be a totally reſigned and yielded will, in which God himſelf ſearches and works, and which continually pierces into God, in yielding and reſigned humility, ſeeking nothing but his eternal native country, and to do his neighbour ſervice: and then it may be attained. He muſt begin with effectual repentance and amendment, and with prayer that his underſtanding may be opened fromwithin; for then the inward ſpirit will bring itſelf into the outward underſtanding.

8. But when he reads ſuch writings and yet cannot underſtand them, he muſt not preſently throw them away, and think it is impoſſible to underſtand them: no, but he muſt turn his mind to God, beſeeching him for grace and under-

underſtanding, and read again, and then he ſhall ſee more and more in them, till at length he be drawn, by the power of God, into the very depth itſelf, and ſo come into the ſupernatural and ſuper-ſenſual ground, namely, into the eternal unity of God; where he ſhall hear unſpeakable and effectual words of God, which will bring him back and outward again, (by the divine effluence) to the very groſſeſt and meaneſt matter of the earth, and afterward back and inwards to God again: then it is that the Spirit of God ſearches all things with him, and by him, and ſo he is rightly taught and driven by God.

9. The revelations, or manifeſtations of divine things are opened by the inward ground of the ſpiritual world, and brought into viſible forms; juſt as the Creator will manifeſt them.

Jacob Behmen.

CHAP. I.

Of God and the divine Nature.

1. BECAUSE there belongs a divine light to the knowledge and apprehenſion of this; and that without the divine light there is no comprehenſibility at all of the divine eſſence: therefore I will a little repreſent this high hidden ſecret in a creaturely manner, that thereby the reader may come into the depth; for the divine eſſence cannot be expreſſed by the tongue: it is the ſpirit of the ſoul which looks into the true light, and only comprehends it.

2. The ſoul, which has its original out of God's firſt principle in creation, and was breathed from God into man, in the third principle, (that is, into the ſiderial and elementary birth) is capable of ſeeing further, than any other creature, into the firſt principle

ciple of God; out of, in and from the eſſence of which it proceeded. And this is not marvellous, for it does but behold itſelf in the riſing of its birth out of which it came originally, and by the power of its light can ſee the whole depth of the Father in the firſt principle, by which he manifeſted himſelf in creation.

3. This the devils alſo ſee in a degree; for they alſo are out of the ſame firſt principle, they alſo wiſh that they might not ſee nor feel it: but it is their own fault that they ſeparated themſelves from the ſecond principle, which is called, and is God, one in eſſence and threefold in perſonal diſtinction, which is ſhut up to them.

4. But the ſoul of man, which is enlightened with the holy Spirit of God, in the ſecond principle, proceeding from the Father and Son, (that is, in the true divine nature which is called God) this ſoul ſees even into the light of God; but the ſiderial or aſtral ſpirit, wherewith the ſoul is cloathed during its impriſonment in this body of fleſh: [and from which aſtral ſpirit we receive our powers, and faculties of reaſon] and alſo the elementary ſpirit, which

rules

rules the ſource, or ſpringing and impulſion of the blood [and is the life of the outward body] they ſee no further than into their mother, whence they are, and wherein they live.

5. Therefore if I ſhould ſpeak and write that which is pure heavenly; I ſhould be as dumb to the reader that has not the knowledge and the gift to underſtand it. Yet I will ſo write in a divine, and alſo in a creaturely way, that I may ſtir up every one to deſire, and long after the conſideration of theſe high things: and if any ſhall perceive that they cannot do it, that they may at leaſt ſeek and knock by their deſire, and pray to God for his Holy Spirit, that the door of the ſecond principle may be opened to them; for Chriſt bids us to pray, ſeek, and knock, and then it ſhall be opened unto us. For he ſays, "Aſk, and "you ſhall receive; ſeek, and you ſhall "find; knock, and it ſhall be opened un-"to you."

6. Seeing then that my knowledge has been given unto me by aſking, ſeeking, and knocking; I have written this to induce others to ſeek alſo; for I have not written for thoſe that are wiſe aforehand,

that

that know all things in their own conceit, and in their blindneſs think they ſee well enough; for they are full, rich, and ſatisfied already; yet know and comprehend nothing of theſe ſpiritual things. But I have written for babes, and for the ſimple, (as I am, that I may rejoice with them that are like myſelf) to whom our Lord has promiſed to reveal them, Matt. xi. 25.

7. When I conſider *what God is*, then I ſay, *He is the One!* in reference to the creature, as an eternal nothing: *He has neither foundation, beginning or abode:* he needs not either ſpace, or place, he begetteth himſelf in himſelf, *from eternity to eternity: and the outgoing out of the will in itſelf is God.*

8. He is neither like or reſembleth any thing, and has no peculiar place where he dwells: *the true heaven where God dwells, is all over and in all places, for whereſoever he was before the creation, there he is ſtill*, namely, *in himſelf*; the Eſſence of all eſſences: *all is generated from him, and is originally from him.*

9. If you will meditate on God, take the eternal darkneſs, which is without God; for God dwells in himſelf, and the darkneſs cannot

cannot in its own power comprehend him. This darkneſs has a great deſire or longing after the light, cauſed by the light's beholding itſelf in the darkneſs, and ſhining in it: and in this longing or deſiring, you find the ſource or active property, and the ſource takes hold of the power or virtue of the light, and makes it material, and the material virtue is the incloſure to God, who alone is the good.

10. God without nature and creature has no name, but is called only the eternal Good, that is, the eternal One! the Profundity of all beings! There is no place found for him, therefore can no creature rightly name him: for all names ſtand in the formed word of power, but *God is*, himſelf, *the root of all power*, *without beginning and name:* therefore ſaid he to Jacob, "Wherefore aſkeſt thou what is my "name?"

11. All this is incomprehenſible to the creature, or natural man, but not impoſſible to be found in the mind of a holy ſoul.

CHAP. II.

Of God's firſt manifeſtation of himſelf in the Trinity.

1. GOD is the will of the wiſdom: the wiſdom is his manifeſtation.

2. In this eternal generation we are to underſtand three things: namely, 1. An eternal will. 2. An eternal mind of the will. 3. The egreſs, efflux, or effluence from the will and mind, which is a ſpirit of the will and mind.

3. The will is the Father: the mind is the conceived comprehenſion, or receptacle of the will, or the centre to ſomething; and it is the wills heart, that is the Son of God: and the egreſs of the will and mind, is the power and ſpirit.

4. This threefold ſpirit, or three in one, is one only eſſence; an original of the ſomething: and yet it is the myſtical myſtery, or eternal hiddenneſs, and (as the underſtanding of man is not confined in time and place, but is its own comprehenſion and ſeat, ſo) the egreſs of the ſpirit, is the eternal original contemplation.

5. That

5. That which is flown forth from the one eternal will, is called the lubet of the Deity, or the eternal Wiſdom; which is the eternal original of all powers, colours, and virtues; by which the threefold ſpirit in this lubet comes to a deſiring of the powers, colours, and virtue: and its deſiring is an impreſſing: a conceiving itſelf: the will conceiveth the wiſdom in the mind; and the conceived in the underſtanding is the eternal Word, in all colours, powers, and virtue, which the eternal will ſpeaketh forth by the ſpirit, from the underſtanding of the mind.

6. And this ſpeaking is from the eternal ſeeing, where one power, colour, and virtue, diſtinctly know each other: they all ſtand in equal property, proportion, or analogy, devoid of weight, limit, or meaſure; alſo undivided one from another: all the powers, colours, and virtue, lie in one, and with the pronouncing or ſpeaking do unfold themſelves, and bring themſelves into ſight.

7. This now is the eternal eye of the abyſs; wherein all, whatſoever eternity and time hath, is contained: and it is called counſel, power, wonder, and virtue: its

peculiar and proper name is Jehovah: who is without all nature: without all beginnings of eſſence: a working in himſelf; generating, finding, or perceiving himſelf without any kind of ſource from any thing, or by any thing. He has neither beginning nor end; he is immenſe: no number can expreſs his extent and greatneſs; he is deeper than any thought can reach. He is no where far from any thing: he is through all, and in all: his birth is every where, and without and beſide him there is nothing elſe. He is time and eternity; byſs and abyſs; and yet nothing comprehends him ſave the true underſtanding, and that is God himſelf.

8. Behold, the holy Trinity has an eternal will in itſelf! and the will is the deſiring, and the deſiring is the eternal eſſences, which goes forth out of the heart and out of the mouth of God by the Holy Ghoſt, or Spirit of God: and the will, that is gone forth out of the ſpirit, is the divine virtue which comprehendeth the will, and holds it; ſo that in it, as in God himſelf, all eſſences are. So that the bloſſom of the light ſprings up in it out of the heart of God, and that bloſſom is the

chaſte

chaſte virgin of the eternal wiſdom and underſtanding.

9. And as we perceive that in this world there is fire, air, water, and earth, alſo the ſun and the ſtars, and therein conſiſt all the things of this world: ſo you may conceive, by way of ſimilitude, that the Father is the fire of the whole, holy, conſtellations, and that the Son, namely, his heart, is the ſun which ſets all the conſtellations in a light pleaſant habitation: and that the Holy Ghoſt is the air of the life, without which neither ſun nor conſtellation would ſubſiſt: and then that the concreted ſpiritus majoris mundi, [or ſpirit of the great world] is the chaſte virgin before God; which ſpirit of the great world in this world gives to all creatures, mind, ſenſe, and underſtanding, through the influence of the ſtars; and ſo alſo does the chaſte virgin in heaven.

CHAP. III.

Of the endleſs and numberleſs manifold engendering of pure eternal nature before and after the fall of Lucifer.

1. READER, underſtand and conſider my writings aright. We have no power or ability to ſpeak of the birth of the Deity, for it never had any beginning from all eternity: but we have power to ſpeak of God our Father, what he is, and how the eternal geniture is, and of the nativity, birth, and working of nature.

2. And though it is not very good for us to know the auſtere, earneſt, ſtrong, fierce, ſevere, and original birth of nature, as it came to be ſeparated, and firſt manifeſted by the apoſtaſy of Lucifer; and into the knowledge, feeling, and comprehenſibility of which our firſt parents brought upon themſelves, and upon us their poſterity, through the poiſoning venom, and infection they received, by the inſtigation and deceit of the devil: yet we have very great need of this knowledge, that we thereby may learn to know the devil, who

dwells

dwells in the moſt ſtrong, ſevere, and cruel birth of all: and to know our own enemy SELF, which our firſt parents awakened and rouſed up, and we carry within us, and which we ourſelves now are. And my writing is only to this end, that man may learn to know what he is, and what he was in the beginning: that he was a very glorious eternal holy man, that ſhould never have known the gate of the ſtrong and auſtere birth in the eternity, if he had not ſuffered himſelf to luſt after it, through the temptation and infection of the devil; and had not eaten of that fruit which was forbidden him; whereby he became ſuch a naked and vain man, in a beaſtial form, [as we now find ourſelves to be] and loſt the heavenly garment [or body] of the divine power; and now live in the kingdom of the devil, in the poiſonous virtue of the infected ſal-nitre, and feed upon infected food. And it is neceſſary for us to learn to know ourſelves, what we are, and how we may be redeemed from the anguiſhing auſtere birth, and be regenerated or born anew, and live in the new man (which is like the firſt man before the fall) in Chriſt our regenerator.

3. For though I ſhould ſpeak or write never ſo much of the fall, and alſo of the regeneration in Chriſt; and did not come to the root and ground, what the fall was, and by what it was we came to periſh, and what that property is which God abhors, and how that was effected, contrary to the command and will of God; what ſhould I underſtand? juſt nothing! and then how ſhould I ſhun or avoid that which I have no knowledge of: or how ſhould I endeavour to come to the new birth, and give myſelf up into it; if I know not how, wherein, nor wherewith to do it.

4. It is very true, the world is full of books, of the fall, and of the new birth. But in moſt part of the books of theology, there is nothing but the hiſtory, and that we ſhould be regenerated in Chriſt, but what do I underſtand from hence? nothing: but only from the hiſtory, that ſuch a thing has been done, and done again, and ought to be done.

5. The miniſters of antichriſt ſet themſelves with might and main, by perſecution, and reproach, againſt them that ſearch into the deep grounds; and ſay, that men muſt not dare to ſearch, nor curiouſly pry into

into the Deity: But if I ſhould ſpeak plainly what this trick of theirs is? it is to cover and hide the devil; that neither the injected malice and wickedneſs of the devil in man, nor the anger of God, nor the evil beaſt in the corrupt will in man, may be diſcerned, and therefore the devil aſſiſts them, that his kingdom may not be revealed, but that he may continue to be the great prince of this world ſtill: for otherwiſe, if his kingdom was clearly ſeen, men might fly from him; and where is it more needful for Lucifer to oppoſe, than on that part where his enemy might moſt effectually break in? He therefore covers the hearts, minds, thoughts and ſenſes of thoſe miniſters, with covetouſneſs, pride, and wantonneſs, and they ſhut up the light of God, at which they ſtand amazed with fear and horror, and grudge the light to thoſe ſervants of God that ſee it.

6. But the time is coming, when the day-ſpring will break forth, and then the beaſt, that evil child of perdition, ſhall ſtand forth naked and in great ſhame, for the judgment of the whore of the great beaſt goes on: therefore awake and fly

away, ye children of God. It is now high time to awake from aſleep, for the Bride-groom maketh himſelf ready to fetch home his bride, and he cometh with a clear ſhining light; they that ſhall have oil in their lamp, their lamps ſhall be kindled, and they ſhall be gueſts: but thoſe that ſhall have no oil, their lamps ſhall continue dark, and they ſhall retain the marks of the beaſt until the ſun riſe, and then they ſhall be horribly affrighted, and ſtand in eternal ſhame: for the judgment ſhall be executed, and the children of God ſhall obſerve it.

7. The birth of the pure eternal element [or eternal nature] is, in ſimilitude, like the thoughts or ſenſes in man; as when a thought, or ſenſe, is generated by ſomewhat, and afterwards propagates itſelf into infinite many thoughts. Or as a root of a tree generates a ſtock, and many buds and branches from one root, and all of them from that one firſt root. Therefore obſerve, that as pure eternal nature conſiſts of ſix forms or properties, ſo every form generates again a form out of itſelf, of the ſame quality and condition of itſelf, and this

form

form now in pure eternal nature is undivided and has the quality and condition of all the forms in itſelf.

8. But mark the depth in a ſimilitude which I ſet down thus; the harſh ſpring in the original is the mother out of which the other five ſprings are generated, namely, bitterneſs, fire, love, ſound, and water. Now theſe are members of this birth of their mother, and without them there would be nothing but an anguiſhing dark vale [or vacuum] where there could be no mobility, nor any light, or life: But now the life is born in her by the kindling of the light, and then ſhe rejoices in her own property, and labours in her own tart four quality to generate again, and in her quality there ariſes a life again, and a center opens itſelf again, and the life comes to be generated again out of her in a ſixfold form; yet not in any ſuch anguiſh as at the beginning, but in great joy.

9. The eternal generating, or begetting, is not a beginning birth: it has neither number nor end, and its depth is bottomleſs, and the band of life is indiſſoluble and incorruptible. The ſyderial, aſtral, or aiery, and elementary ſpirit of man cannot

diſcern it, much leſs comprehend it; it only feels it, and ſees a glimpſe of it in the mind: which mind is the chariot of the ſoul: and which ſoul, if it be regenerated in the light of God, it ſees in the light of God the Father, which light is his luſtre or ſon in the eternal birth, wherein it lives and remains eternally.

Of eternal nature after the fall of Lucifer, and of the creation of this world, and of man.

10. I know very well, and my ſpirit and mind ſhows me, that many will be offended at the ſimplicity and meanneſs of the author, for offering to write of ſuch high things, and will think he has no authority to do it, and that he ſins, and runs contrary to God, and his will, in preſuming, being but a man, to go about to ſpeak and ſay what God is. For it is lamentable, that ſince the fall of Adam, we ſhould be ſo continually cheated by the devil, as to think that we are not the children of God, nor of his eſſence, or offspring.

11. Your monſtrous, outward, beaſtial form or ſhape indeed is not God, nor of his eſſence; but the hidden man, which is

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the ſoul, is the proper eſſence of God, for-aſmuch as the love in the light of God, is ſprung up in your centre, out of which the Holy Ghoſt proceeds, and wherein the ſecond principle of God conſiſts. How then ſhould you not have power and authority to ſpeak of God, who is your Father, of whoſe eſſence you (the regenerated) are, as a child is the Father's own ſubſtance? The Father is the eternal power, or virtue; the Son is the heart and light continuing eternally in the Father; and all regenerated ſouls continue in the Father and the Son: And now being the Holy Ghoſt proceeds from the Father and the Son, the eternal power of the Father is in you, and the eternal light of the Son ſhines in you. Why will ye be fooled by antichriſt? know ye not what the apoſtle ſaid? "that our converſation "is in heaven, from whence we expect "our Saviour Jeſus Chriſt," who will bring us out of this monſtrous image [in the corruption of the third principle of this world] in the paradiſical birth to eat the word of the Lord.

12. For it is written, "You muſt be "born anew through the water and the "ſpirit, or elſe you ſhall not ſee the king-

"dom

" dom of God." This birth muſt be done within you: the heart, or ſon of God muſt ariſe in the birth of your life; and then the Saviour Chriſt is your faithful ſhepherd, and " you are in him, and he in " you, and all that he and his Father hath, " is yours. and none ſhall pluck you out " of his hands:" and as the Son (namely, the heart of the Father) is one with the Father; ſo alſo thy new man is one in the Father and the Son: one virtue or power, one light, one life, one eternal Paradiſe, one eternal heavenly birth or enduring ſubſtance, one Father, Son, and Holy Ghoſt, and you his child.

13. Does not the Regenerator bid us come to him, and promiſe that whoſoever cometh to him, he will not reject: therefore why ſhould any withſtand the ſpirit of the manifeſtation of the things of God, which is God's: Look upon Chriſt's apoſtles, did any other teach them than God, who was in them, and they in him. Then can we ſuppoſe the heavenly Father will be diſpleaſed with his children that depend upon him, enquire after him, would fain learn to know him, would labour in his works, and do his will. O fly from anti-

chriſt,

chriſt, and remember it is written, " The " word is near thee, yea in thy heart, and " in thy mouth."

14. I therefore now warn you, that you muſt not look upon fleſh and blood for theſe things, nor upon the worldly wiſdom of ſchools and univerſities, but conſider that this divine wiſdom is ſown and planted by God himſelf in the firſt, in the laſt, and in all men: and you need only to return with the prodigal loſt ſon to the father, and then he will clothe you with new garment, and put his ſeal-ring upon the hand of your mind. And in this garment only have we power to ſpeak of the divine birth.

15. For if you have not gotten this garment, and will prattle and talk of God, then you are a thief and a murderer, for you enter not into the ſheepfold of Chriſt by the door, but you climb over into the ſheepfold with antichriſt, and you will do nothing but murder and ſteal, ſeek your own pleaſure, reputation, and eſteem, with men, and be far from the kingdom of God. Your univerſity learning, and arts, will avail you nothing: it is your poiſon that you are promoted by the favour of

man

man to ſit in authority, for you are but a meer ſervant of the antichriſt; but if you be new born, and taught by the Holy Ghoſt, then your office is very pleaſing and acceptable to God,. your ſheep will hear your voice, you ſhall feed them and bring them to the chief Shepherd: God will require this at your hands, therefore take heed, all you miniſters, what you teach, and ſpeak of God, without the knowledge of his Spirit, that you be not found liars.

16. Underſtand and conſider it aright, O man: God the Father made man: the beginning of whoſe body is out of the one element or root, from whence the four elements proceed; which element is the quinteſſence, from whence the dark chaos upon the fall of Lucifer had its being, before the times of this earth; whoſe original is the ſpring of water, and out of which this world, with the ſtars and elements, as alſo the heaven of the third principle, was created.

17. But the ſoul was breathed into man, meerly out of the Father by the moving Spirit [underſtand the Holy Ghoſt which goes forth from the Father, out of the

light

light of the Father] which original birth is in the four anguiſhing properties of fire, out of which the light of God is kindled, and wherein is the original of the name of God: and therefore the ſoul is of God's own eſſence.

18. And if the ſoul exerciſes its thoughts and purpoſes in reſignation, and goes forward into the light, in meekneſs and humility, and does not (as Lucifer did) uſe the ſtrong power of its fire, in its qualification, or breathing, then will it be fed by the word of the Lord, and get virtue, power, life and ſtrength; in that word which is the heart of God; and its own original ſtrong fire, [which is the] ſource of the birth of eternal life, will become paradiſical, exceeding pleaſant, friendly, humble, and ſweet, wherein the fountain of rejoicing in the eternal ſongs of praiſe ſprings up, and it becomes an angel and a child of God; beholds the eternal generating of the indiſſoluble band; and has ability to ſpeak thereof, ſo far as its own eſſence or ſubſtance, but not of the infinite generating, for that has neither beginning nor end.

19. But

19. But if the ſoul elevates itſelf back into the four properties, or forms in the original of the fire, and will continually work in, and horribly breath forth pride, as the breath goes in and out for the preſerving of life, and knowing itſelf powerful, become a devil and fly above God: Then will its ſtate be like Lucifer's, who with his legions had this original, and they out of pride would live in the fierce wrath of the fire, and ſo they periſhed and remained devils in their own working quality, which is their hell.

20. If you lift up your thoughts and minds, and ride upon the chariot of the ſoul, (as is before mentioned) and look upon yourſelf, and all creatures, and conſider how the birth of life in you takes its original, and what the light of your life is, whereby you can behold the ſun, and alſo look with your imagination beyond the ſun into a vaſt ſpace to which the eyes of your body cannot reach: and then conſider what the cauſe might be that you are more rational than the other creatures, ſeeing you can, by the operations of your mind, ſearch into every thing: You will,

if

if you be born of God, attain to what God and the eternal birth is; for you will ſee, feel, and find, that all creation muſt yet have a higher root, from whence it proceeded, which is not viſible, but hidden. Now if you farther conſider what preſerveth all thus, and whence it is: than you will find the Eternal that has no beginning, the Original of the eternal principle, namely, the eternal, indiſſoluble band of Father, Son, and Holy Spirit. And then, ſecondly, you will ſee the ſeparation; in that the material world, with the ſtars and elements, are out of the firſt principle of creation, which contains the outward and third principle of this world: For you will find in the elementary kingdom or dominion, a cauſe in every thing wherefore it generates and moves as it does: but you will not find the firſt cauſe from whence it is ſo: and that therefore there muſt be two ſeveral principles, for you find in the viſible things a corruptibility, and perceive that they muſt have a beginning, becauſe they have an end, and theſe two principles are the firſt and third.

21. You find in all things a glorious power and virtue, which is the life growing

and

and ſpringing of every thing, and that therein lies its beauty and pleaſant welfare. Now look upon an herb or plant, and conſider what is its life which makes it grow, and you ſhall find in the original, harſhneſs, bitterneſs, fire, and water, from whence proceeds the pleaſant ſmell and colours, for if it be ſevered from its own mother that generated it at the beginning, then it remains dead.

22. Thus you ſee that there is an eternal root which affords this, and muſt be a principle, which the ſtock itſelf is not, and that principle has its original from the light of nature.

23. Now look a little further, upon the human life; you neither ſee, find, nor apprehend any more by your outward eyes, than fleſh and blood, wherein you are like other beaſts; you alſo find the elements of air and fire mingle themſelves and work in you, and that it is but an animal and beaſtial life, for every beaſt has the ſame in it, from whence proceeds the luſt to fill themſelves, and to propagate: (as have all plants, herbs, and graſs) and yet you find no true underſtanding in all theſe living creatures, for although the ſtars or conſtellations

ſtellations operate in the animal or beaſtial man, and afford him ſenſes, yet they are only ſuch ſenſes as belong to nouriſhment and propagation, like other beaſts.

24. For the ſtars themſelves are ſenſeleſs, and have no knowledge or perception, yet their ſoft operation in the water makes a ſeething, flowing forth, or boiling up in the tincture of the blood which cauſe a circulation, and produce the ſenſes of ſeeing, feeling, hearing, taſting, and ſmelling. Therefore conſider from whence the tincture proceeds, wherein the noble life ſprings up? that thus becomes ſweet, and pleaſant, from harſhneſs, bitterneſs, and fire, and you ſhall certainly find no other cauſe of it than the light: But whence comes the light that it can ſhine in a dark place or body? If you ſay it comes from the light of the ſun, then what ſhines in the night, and enlightens your ſenſes and underſtanding, ſo, that though your eyes be ſhut, you perceive and know what you do? Here you will ſay, the noble mind leads you, and it is true: but whence has the mind its original? you will ſay the thoughts or inward ſenſes make the mind ſtirring; and that is alſo true: but whence come they both?

both? what is their birth or offspring? why is it not ſo with the beaſts?

25. My dear Reader, if you be able, anſwer this queſtion. Look into the deep, the ſtars, the elements, in all living creatures, plants, trees, metals, ſtones, alſo in heaven and earth, you will not find it. Now you will ſay, where then ſhall I find it? Indeed I cannot ſo much as lend you the key that will lead you to it. But I will direct you where you ſhall find it; it lies in the third chapter of the evangeliſt St. John, in theſe words, "You muſt be "born anew by water, and by the Holy "Ghoſt." This Spirit is the key, when you attain it, receive it, and go before the firſt principle, and open the firſt root, from which this world and all viſible and ſenſible things did ſpring.

26. But you will ſay this is only God, and he is a ſpirit, and has created all things out of nothing. It is very true, he is a ſpirit, and in our ſight he is as nothing: and if we had not ſome knowledge of him by the creation, we ſhould know nothing of him at all; and if he had not been from all eternity, there could nothing have ever been.

27. But

27. But what do you think was before the times of the creating of this world? For out of that proceeded the root of this earth and ſtones, as alſo the ſtars and elements: But of what conſiſts the root? you will find therein nothing elſe but bitterneſs, harſhneſs, aſtringent ſourneſs and fire, and theſe are but one thing, namely, the pure eternal element, and from which all outward natural things were generated after the fall of Lucifer; for, before his fall, there was but one pure element. Now in theſe forms you cannot find God: the pure Deity being incomprehenſible, unperceivable, almighty, and all powerful: Where is it then men may find God?

28. Here open your noble mind, and ſearch further. For ſeeing God is only good, from whence comes the evil? And ſeeing alſo that he alone is the life, and the light, and the holy power, as is undeniably true: from whence comes the anger of God? from whence comes the devil, and his evil will? and from whence has hell fire its original? Seeing there was nothing before God manifeſted himſelf in creation, but only God, who was, and is a ſpirit, and continues ſo in eternity. From whence

whence then is the firſt matter of evil? here blind reaſon gives this judgment, that there muſt needs have been in the ſpirit of God, a will to generate the ſource and fountain of anger, and evil.

29. But the ſcripture ſays, the devil was created a holy angel; and it further ſays, "Thou art not a God that wills "evil;" and, by Ezekiel, God declares, "that as ſure as he lives, he wills not the "death of a ſinner:" and this is teſtified by God's earneſt and ſevere puniſhing of the devil, and of all ſinners, that he is not pleaſed with death.

30. What then is the firſt matter of evil in the devil? and what moved him to anger? ſeeing he was created out of the original eternal Spirit of God? or from whence is the original of evil, and of hell, wherein the devils ſhall remain for ever, when this world, with the ſtars, elements, earth, and ſtones, ſhall periſh in the end of time.

31. Beloved Reader, open the eyes of your mind here, and know; that no other anguiſh, or ſource of puniſhment, will ſpring up in Lucifer than his own quality, or working property: for that is his hell

which

which he himſelf formed; and becauſe the light of God is his eternal ſhame, therefore is he God's enemy, becauſe he is no more in the light of God.

32. Now, nothing can be here produced by reaſon, that God ſhould ever have uſed any matter out of which to create the evil, for then the devil might juſtify himſelf, that he was made evil, and created of evil matter. But God created him out of nothing but meerly and intirely out of his own divine eſſence, as well as the other angels: as it is written, "Through him, and in "him, are all things." And his only is the kingdom, the power, and the glory; and all is in him, as the holy ſcripture witneſs. And if it were not thus, no ſin could be imputed to the devil, nor to men, if they were not eternal, and had their being out of God himſelf.

33. For to a beaſt, which is created out of matter, and has its original in the third principle of this outward world, in the elementary and ſyderial kingdom, no ſin is imputed; for its ſpirit reaches not the firſt principle: the beaſts are in the corruptibility, and reach not the Deity, as the devil, and the ſoul of man does.

34. If you cannot believe this, take the holy ſcripture before you, which tells you, that when man was fallen into ſin, and thereby broken off in the light part of life, that he yet continued in the original of the firſt principle, and God re-ſpake the ſeed of that light, that it might be kindled and ſo himſelf united to man again.

35. If the ſoul of man were not ſprung out of God the Father, he could not have beſtowed that higheſt pledge of his own heart and light upon him, as himſelf witneſſes, ſaying, " I am the light of the " world, and the life of man :" but he could very well have helped man ſome other way, if man had been created out of any other matter than God's own eſſence.

36. And what do you think our bleſſed Lord brought to man, into the fleſh, when he came? Nothing elſe but that which Adam, and our mother Eve, loſt in Paradiſe! the ſame did the treader upon the ſerpent bring again to the ſoul, covered in the monſtrous birth, and delivered man out of that elementary and ſyderial houſe of fleſh, and ſet him again in Paradiſe: of which I have written largely in other places.

37. If

37. If therefore you will ſpeak or think of God, you muſt conſider that he is All: and you muſt ſearch further into the three principles, wherein you will find what God is. You will find what the wrath, the devil, ſin and hell are; alſo what the angels, man, and beaſts are, and how the ſeparation from the one pure element, and variation followed. You will find from whence all things have thus proceeded, and likewiſe the creation of this world.

38. Only, dear Reader, I will admoniſh you ſincerely, that if you be not in the way of the prodigal or loſt ſon, returning to his father again, you had beſt leave my books, they will do you harm: for ſatan, the great prince, will not forbear to deceive you, becauſe he ſtands naked in theſe books before the children of God, and is put to open ſhame before them for his miſdeeds. Therefore, if you be in his ſervice, and love and ſavour the tender, delicate, beaſtial fleſh ſtill, do not read my books, they will do you harm; but if you will not take warning, and a miſchief befalls you, I will be guiltleſs, blame nobody but yourſelf: for I write down what I know at this preſent time, for a memo-

rial for myſelf, and what God will do with it, is in ſome meaſure hid from me.

39. Seeing now that we can find nothing in all nature, of which we may ſay, this is God, or here is God, from whence we might conclude God to be ſome ſtrange thing that our fancies figure to us. And ſeeing that he himſelf witneſſes, that his is the kingdom and the power, from eternity to eternity; and that he calls himſelf Father, [and the Son, the ſecond Perſon in the Trinity, begotten of his Father] therefore we muſt ſeek for him in the original of his manifeſting himſelf in the tri-une One; namely, Father, Son, and Spirit; from whom all creation proceeded: and we can ſay no otherwiſe, but that the firſt principle in creation is God the Father himſelf, as the ſource, or fountain of life.

40. Yet there is found in the original of life the moſt fierce and ſtrong birth, namely, harſhneſs, bitterneſs, anguiſh, and fire; of which we cannot ſay that it is God: and yet is the moſt inward firſt ſource of all life, and that *is* in God the Father; according to which, he calls himſelf, an angry, zealous, or jealous God,

and

and a conſuming fire: And this ſource is the firſt principle, and that is God the Father in the originality, or firſt manifeſtation of himſelf, at the beginning in creation.

41. All the angels [of whom Lucifer and his hoſts were part] as alſo the ſoul of man, are out of the ſame ſpirit. The angels were firſt created, and continued therein at the time of their being made corporeal, [but with the light of the ſecond principle]: And the ſoul of man is breathed in from the Spirit of God, in the time of the creation of the body in the one pure element, which is the root of the third principle [or this outward world]. And all continue in that firſt principle and ſource of life in eternity; inſeparably, unmoveably, in the eternal original eſſence of God the Father: and as little as the indiſſoluble band of the Father can end, or vaniſh; ſo little alſo will any of theſe ſpirits have an end.

42. And in this firſt principle, prince Lucifer, at the extinguiſhing in himſelf the light of the ſecond principle, continued; and is ever the ſame abyſs of hell; wherein the ſoul alſo continues which ex-

tinguiſhes that light which ſhines from the heart of God [into every man that cometh into the world,] being then ſeparated from the ſecond principle: For which cauſe alſo, at the end of time, there will be a ſeparation or parting aſunder of the ſaints of light, from the damned, whoſe ſource of life will be without the light of God, and the working fountain of their condition as a boiling ſpringing torment.

43. Now we have here ſhewed you the firſt principle, out of which all things take their beginning, and muſt ſpeak of it as if there were a ſeparable eſſence where there is ſuch a kind of ſource; to the end that the firſt principle in creation may be underſtood, ſo that the eternity of the immortal ſpirits, as alſo the anger of God, the origin of ſin, the eternal death of darkneſs, [which is ſo called in reſpect to the extinguiſhment of the light], alſo the fall of angels, who thereby became devils, and hell fire, might be known, and underſtood what they are.

44. I will now write of the ſecond principle, of the clear pure Deity; namely, of the heart of God, that is, the power, glory, or lüſtre of God the Father, in the Son.

Son. In the firſt principle, I have mentioned harſhneſs, bitterneſs, anguiſh, and fire, yet they are not ſeparate but one only thing, and they generate one another in the firſt ſource of all creation: And if now the ſecond principle did not break forth, and ſpring up in the birth of the Son, then the Father would be a dark valley; and the Son, who is the heart, the love, the brightneſs, and the ſweet rejoicing of the Father [in whom the Father is well pleaſed] opens another principle.

45. This is now what the evangeliſt John ſays, chap. i. "In the beginning "was the word: and the word was with "God: and the word was God. The "ſame was in the beginning with God. "All things were made by him, and with-"out him was not any thing made. In "him was life." And he is another perſon than the Father, for in his centre there is nothing elſe but meer joy, love and pleaſure. And here begins the unfathomable, unſearchable multiplication; for the flowing, ſpringing ſpirit, that proceeds from the firſt and ſecond principle, confirms, fixes and eſtabliſhes all; and in the whole birth it is as a growing or multiplying in one

will: for when the heart or light of God is generated in the Father, then there ſprings up out of the water-ſource or well-ſpring of life, the light, and in the light, a very pleaſant ſweet-ſmelling and ſweet-taſting ſpirit: and this is that ſpirit, which in the original was the bitter ſting, in the harſhneſs, and fire: and that now in this water makes many thouſand thouſand centres without number or end. And all this is in the fountain of the water, which is the ground of humility.

46. The evangeliſt ſays further, "And "the life was the light of men." Here, O man, take now this light of life, which was in the word and is eternal: and behold the Being of all beings, and eſpecially thyſelf; ſeeing thou art an image, life, and derive thy being, of the unſearchable God; and a likeneſs as to him. Here conſider time and eternity: heaven and hell: this world: light and darkneſs: pain, and the ſource: life, and death. Here examine thyſelf, whether thou haſt the light and life of the Word in thee; ſo ſhalt thou be able to ſee and underſtand all things: for thy life was in the word, and was made manifeſt in the image which God created;

created; it was breathed into it from the Spirit of the Word. Now lift up thy underſtanding in the light of thy life; and behold the formed Word! conſider its generation, for all is manifeſt in the light of life.

47. Although here the tongue of man cannot utter, declare, expreſs nor fathom this great depth, where there is neither number nor end; yet we have power to ſpeak thereof, as children talk of their father.

48. Now being to ſpeak of the holy Trinity, we muſt, firſt, ſay that there is one God, and he is called God the Father and Creator of all things, who is almighty, and all in all; whoſe are all things, and in whom and from whom all things proceed, and in whom they remain eternally. And then we ſay, that he is three in perſons, and has from eternity generated his Son out of himſelf, who is his heart, light, and love: and yet they are not two, but one eternal eſſence. And further we ſay, the ſcripture tells us that there is a Holy Ghoſt, which proceeds from the Father, and the Son, and there is but one eſſence in the Father, Son, and Holy Ghoſt.

49. For behold, the Father is the original eſſence of all eſſences: and we may perceive that the birth of the ſon takes its original in the fire, and attains his perſonality and name in the kindling of the ſoft, white, and clear light, which is himſelf, and produces the ſecond principle; and his own eſſence is the power and the light: and therefore his is rightly called the power or virtue of the Father.

50. But the Holy Ghoſt is not known or manifeſted in the original of the Father before the light, or ſon [break forth] but when the ſoft fountain ſprings up in the light, then he goes forth as a ſtrong almighty ſpirit in great joy from the pleaſant ſource of water and of the light; and he makes the forming, [ſhaping figuring] and images, [or ſpecies] and he is the centre in all created eſſences; in which centre the light of life, in the light of the ſon or heart of the father, takes its original. And the Holy Ghoſt is a ſeveral perſon, becauſe he proceeds, [as a living power and virtue] from the Father and the Son: and confirms the birth, generating or working of the holy Trinity.

51. We

51. We pray, "Our Father, which art "in heaven; hallowed be thy name:" and in the firſt of Geneſis it is written; "God created the heavens out of the "midſt of the water:" by which is meant the heaven of the third principle [or this world] yet created out of his own heaven, or the eternal pure element. Thus you may eaſily find that the manifeſtation of the pure Deity in the birth or begetting of the holy Trinity, ſtands in the ſource of water, in the light of the Son; and moreover that the powerful ſpirit is therein, the former, framer, and faſhioner of all things; and thus from the heaven in this forming, or framing, is the eternal pure holy element, and the framing and generating out of it, in infinitum, is the Paradiſe of God: and, as the highly worthy Moſes writes, "the Spirit of God moved upon the wa-"ter," [of the dark chaos, after the fall of Lucifer] in the framing, forming, or faſhioning of the third principle, namely, this world.

52. This is, and continues ſo in its eternity; namely, that the Spirit of God, in the birth of the Son of God, moves upon the water; for he is the virtue, and out-

flowing in the Father, out of the kindled light; a water, generated out of the ſpiritual water and light of God.

53. Thus God is one only undivided eſſence, and yet threefold in perſonal diſtinction, one God, one Will, one heart, one deſire, one pleaſure, one beauty, one almightineſs, one fulneſs of all things, neither beginning nor ending: for if I ſhould go about to ſeek for the beginning or ending of a ſmall dot, or punctum; or of a perfect circle, I ſhould be confounded.

54. And although I have written here of the ſpringing of the ſecond principle, and the birth of the divine eſſence in the Trinity, as if it took a beginning, yet you muſt not underſtand it as having any beginning, for the eternal manifeſtation of the pure Deity is thus, without beginning or end; and that in the originalneſs in creation: for I am permitted to write as far as of the originalneſs, to the end that man might learn to know himſelf, what he is, and what God in the Tri-une One, heaven, angels, devils, and hell are: And alſo what the wrath of God and hell fire is, by the extinguiſhment of the divine light.

CHAP.

CHAP. IV

Of the creation of angels, and of Lucifer: deſcribing how he was in the angelical form, and how he is now in his own proper form, by his rejecting, and thereby extinguiſhing, the divine light of the ſecond principle in himſelf.

1. BEHOLD, O child of man, all the angels were created in the firſt principle, and by the flowing forth of the Holy Spirit were formed, and bodified in a true angelical and ſpiritual manner; and inlightened from the light of God; that they might increaſe the paradiſical joy, and abide therein eternally: 'but being they 'were to abide eternally, they muſt be 'formed out of the firſt principle which 'is an indiſſoluble band:' and they were to look upon the heart or Son of God, to receive his light, and to feed upon the word, which food was to be their holy preſer-

preſervation, and to keep their image clear and light; even as the heart or Son of God in the ſecond principle, manifeſts and enlightens the Father, namely, the firſt principle; and in thoſe two principles the divine power, the pure element, paradiſe; and kingdom of heaven ſpring up.

2. Thus it is with thoſe angels that continued in the kingdom of heaven in the firſt paradiſe; they ſtand in the firſt principle in the indiſſoluble band, enlightened by the Son in the ſecond principle; their food is the divine word; and their thoughts and mind is in the will of the Trinity in the Deity. The confirming and eſtabliſhing of their life, will, and doings, is the power of the Holy Ghoſt: whatever the Holy Spirit does in the generating of Paradiſe, and the holy wonders, the angels rejoice at, and ſing the joyful Hallelujahs of Paradiſe concerning the pleaſant ſaving and eternal birth. All they do is an increaſe of their heavenly joy, delight, and pleaſure in the heart or Son of God: and they ſport in holy obedience in the will of the eternal Father: and to this end their God created them, that he might be manifeſted, and rejoice in his creatures, and his creatures

in

in him; ſo that there might be an eternal ſport of love, in the centre of the multiplying of the pure eternal nature in the indiſſoluble eternal band.

3. But this ſport of love was ſpoiled by Lucifer himſelf, who is ſo called, becauſe of the extinguiſhment of the light of the Son of God in him, and his being caſt out of his throne.

Deſcribing what he then was, and alſo as he now is.

4. He was the moſt glorious prince in heaven, and king over many legions of angels, and had he introduced his will into the divine meekneſs, and the light of the Son of God, and continued in the harmony wherein God had created him; then he would have ſtood, and nothing could have caſt him out of the light. For he, as well as the other angels, was created of the pure eternal nature: out of the indiſſoluble band, and ſtood in the firſt Paradiſe. He felt and ſaw the generation of the holy Deity in the birth of the ſecond principle, namely, of the heart or Son of God, and the outflowing of the Holy Ghoſt: his food was of the word of the

Lord,

Lord, and therein he ſhould have continued an angel of light.

5. But he ſaw his own great beauty and glory, and that he was a prince ſtanding in the firſt principle, and in his own deſire went into the centre, and would himſelf be God: he deſpiſed the birth of the Son and heart of God, and the ſoft and very lovely influence, working and qualification thereof: He entered with his will into SELF, and meant to be a very potent and terrible Lord in the firſt principle, and would work in the ſtrength of the fire, in the centre of nature; he therefore could no longer be fed from the word of the Lord, and ſo his light went out by the heart or Son of God departing from him; for thereby the ſecond principle was ſhut up to him: and preſently he became loathſome in Paradiſe, and was caſt out with all his legions that ſtuck to and depended upon him.

6. And ſo he loſt God, the kingdom of heaven, and all paradiſical knowledge, pleaſure, and joy; he alſo preſently loſt the image of God, and the confirmation of the Holy Ghoſt: For becauſe he deſpiſed the ſecond principle, wherein he was an angel

and

and image of God, all heavenly things departed from him, and he fell into the dark vale, or valley of darkneſs, and could no more raiſe his imagination up into God, but remained in the anguiſhes of the firſt four forms of the original of nature.

7. For he is always ſhut up in the firſt principle, (as in the eternal death) and yet he raiſes himſelf up continually, thinking to reach the heart of God, and to domineer over it: for his bitter ſting climbs up eternally in the ſource or root of the fire, and affords him a proud will to have all at his pleaſure, but he attains nothing. His food is the ſource or fountain of poiſon, namely, the brimſtone ſpirit: his refreſhing is the eternal cold fire: he has an eternal hunger in the bitterneſs; an eternal thirſt in the ſource of the fire. His climbing up is his fall, and the more he climbs up in his will, the greater is his fall: like one ſtanding upon a high clift would caſt himſelf down into a bottomleſs pit, he looks ſtill further, and he falls in further and further, and yet can find no ground.

8. Thus he is an eternal enemy to the heart or Son of God, and to all the holy angels,

angels, and he cannot now frame any other will in himſelf.

9. His angels or devils are of very many ſeveral ſorts; for, at the time of Lucifer's creation, he ſtood in the kingdom of heaven in the point, locus, or place, where the Holy Ghoſt in the birth of the heart of God in Paradiſe, did open infinite and innumerable centres in the eternal birth of pure eternal nature; and therefore their quality was alſo manifold, and all ſhould have been and continued angels of God, if Lucifer had not corrupted and thereby deſtroyed them: and ſo now every one in his fall continues in his own eſſences, excluded from the light of the ſecond principle, which they extinguiſhed in themſelves: and ſo it is with the ſoul of man, when it rejects the light of God, and it goes out of that ſoul.

CHAP.

CHAP. V.

Of the third principle, or creation of the material world, with the ſtars and elements; wherein the firſt and ſecond principle is more clearly underſtood.

1. THE eternal and indiſſoluble band, which is the firſt principle wherein the eſſence of all eſſences ſtands, is not eaſily nor in haſte to be underſtood; therefore it is neceſſary that the deſirous reader ſhould the more earneſtly conſider himſelf what he is, and from whence his reaſon, his inward ſenſes, and thoughts do proceed: for therein he finds the ſimilitude of God, eſpecially if he conſiders and meditates what his ſoul is, which is an eternal incorruptible ſpirit.

2. For if the reader be born of God in true reſignation, there is no nearer way for him to come to the knowledge of the third principle; than by conſidering the new birth,

birth, how the ſoul is new born by the love of God in the light; and how it is tranſlated out of darkneſs into the light by a ſecond birth. And now every one finds, by experience, that falls into the wrath of God; and whereof there are terrible examples; that the ſoul muſt indure uneaſineſs and torment in itſelf, in the birth of its own life, ſo long as it is in the wrath of God: and then that if it be born again, there is great exulting joy ariſes in it: and thus there is found very clearly and plainly two principles: alſo God, Paradiſe, and the kingdom of heaven.

3. For you find in the root of the original of the ſpirit of the ſoul, the moſt inimicitious irkſome ſource, torment, or working property, wherein the ſoul without the light of God is like all devils, being an enmity in itſelf, ſtriving againſt God and goodneſs, and climbing up with pride in the ſtrength of the fire, in a bitter, fierce, malicious wrathfulneſs againſt God, againſt heaven, againſt all creatures in the light of the ſecond principle, and alſo againſt all creatures in the third principle of this world, ſetting up themſelves alone.

4. Now

4. Now the ſcripture witneſſes throughout, and the new-born man finds it ſo, that when the ſoul is new born in the light of God, then it is quite otherwiſe, and contrary to what it was before. It finds itſelf very humble, meek, courteous, and pleaſant, it readily bears all manner of croſſes and perſecution, it turns the outward body from out of the way of the wicked, it regards no reproach, diſgrace, or ſcorn, put upon it from the devil, or man; it places its confidence, refuge and love in the heart or Son of God; it is fed by the word of God, and cannot be hurt or ſo much as touched by the devil: for although it is in its own ſubſtance, and ſtands in the firſt principle in the indiſſoluble band; it is inlightened with the light of God in the Son or ſecond principle; and the Holy Ghoſt, [who goes forth out of the eternal birth or generation of the Father, in the light of the heart or Son of God:] goes in it, and eſtabliſhes it the child of God: therefore all that it does, living in the light of God, is done in the love of God: and the devil cannot ſee that ſoul, for the ſecond principle in which it then lives, and in which God, and the

kingdom

kingdom of heaven is, as alſo the angels and Paradiſe, is ſhut up from him, and he cannot get to it.

5. In this conſideration you may find what I underſtand by a principle: namely, nothing elſe but a new birth, a new life, for there is no more than one principle, that is, the eternal Deity; wherein there is eternal life. But God would not have been manifeſted, if in the Father, Son, and Spirit in himſelf, he had not created creatures, as he has done angels and the ſouls of men, who underſtand the eternal and indiſſoluble band, and how the birth and manner of the eternal light is in God the Son.

6. Now if we will ſpeak of the third principle; namely, the beginning and birth of this world; then we muſt conſider the root of the genetrix, or begettreſs, ſeeing every principle is another birth, but out of no other eſſence. The divine eſſence in the root of the firſt principle is the begettreſs matrix, or genetrix, in the eternal birth in the limbus, or concretion of matter, in the original water ſpirit: [for in the ſecond principle, namely, in the holy birth, there is only ſpirit, light, and life] and the eternal

Wiſdom

Wiſdom has wrought in the eternal inanimate genetrix, which, in her own property [and until the original light becomes manifeſted therein] is without perception. and by the ſame operation came the dark chaos, when the light of God departed from Lucifer, in the elevation of himſelf, and the fierceneſs of the ſource of the fire was kindled, and the creating of the third principle thereupon followed; and he was ſhut up therein as a priſoner. Although we are to know he had his royal ſeat in the place of this world: and therefore Chriſt calls him a prince of this world, but it is in the kingdom of darkneſs, in the place of the firſt principle of this world.

7. When God moved himſelf to create, it was in the firſt principle, with its dark, harſh, bitter, fiery property, but altogether hidden by the light or Son of God, which from eternity preſerved it, and kept it pleaſant, clear and bright; and when he created the angels, he created them out of the indiſſoluble band in Paradiſe, in the light holy matrix, which is no other than the firſt and ſecond principles united, and the angels were bodified from the moving Spirit of God.

8. Now

8. Now when God had created great potent princely angels in the fourth form, where the ſource of fire has its original; Lucifer and his legions ſtood not in reſignation, neither did they caſt their imaginations forward into the fifth form of the light of the love of God, wherein the ſprouting forth of Paradiſe conſiſts; but they caſt their imaginations back into themſelves, and formed or created a will or purpoſe to domineer in the fire, over the light of God and Paradiſe. For the fiery matrix [which ſeparated from the light is the abyſs of hell] was moved ſo hard that Lucifer, [that great prince] has formed his will out of it, and is continued therein, ſuppoſing that he ſhould be a great and terrible Lord in his whole place or dominion.

9. Thus the devil moved the matrix, and the four fiery forms of nature in oppoſition to the fifth form, wherein the meek and clear light, the pleaſant ſource of love ſprings up, and wherein the ſecond principle ſtands: For God ſeeing that the great prince Lucifer would domineer in the matrix, in the ſtrength of the fire, in his place or dominion, he therefore ſhut up the fifth

form

form from him, for his place and dominion could no longer ſtand in the heavenly Paradiſe.

10. When this ſtorm was in the firſt principle, the matrix became much impregnated and kindled: and every form in the matrix wrought and acted. But becauſe the anger and the wrath was there elevated, and that the place or dominion of Lucifer could not ſubſiſt in the heavenly Paradiſe; therefore God moved this place yet more, and the fourth form ſtood in the flaſh of fire which reflected back and found the ſpirit of God [in the forming or creation of the third principle]; and in a moment loſt its wrathful fierce property, and became white, clear, and light; and in this ſtands the word by which God created heaven and earth: for before the word ſpake, the third principle was not manifeſted.

11. That God created heaven and earth and all things therein in ſix days, as Moſes ſays; is the greateſt myſtery, wholly hidden to the reaſon of the external man: for there is neither night, morning, or evening, in the pure eternal element, but a

continual day from the beginning of this outward world even unto the end of the ſame.

12. With the word, when God ſaid, "Let there be light," the eſſence of the power did move itſelf in the light property in the whole deep, and in this word, the earth's maſs, and alſo what is called heaven, amaſſed itſelf in its eſſence, all that which before was only a ſpiritual eſſence; and the firmament is the gulf between time and eternity. But that God calls it heaven, and makes a diviſion of the waters, is to give us to underſtand that the heaven is in this world, but this world not in heaven.

13. The words of Moſes concerning the creation are exceeding clear; yet unapprehenſive to reaſon: for he writes thus: "In the beginning God created heaven "and earth, and the earth was without "form and void: and it was dark upon "the deep; and the ſpirit of God moved "upon the water, and God ſaid, Let there "be light, and there was light: and God "ſaw that the light was good: and God "ſevered the light from the darkneſs, and

" called the light day; and the darkneſs
" night: and [out of] the evening and
" the morning were the firſt day."

C H A P. VI.

Of the ſeparation in the creation, of this world, or the third principle.

1. IF we conſider of the ſpecifical difference, form and variation, whereby every thing has its own peculiar eſſence in the third principle of this world: how the ſtarry heavens ſprung up, with every ſtar in its own peculiar form, property, and centre; and as maſter and guider of itſelf, works and generates in the matrix of this world after their ſeveral kinds. Then if we conſider the ſun, which is their heart, life, and king: without whoſe light and virtue the ſtars could neither act nor effect any thing: and if we conſider yet further the elements of fire, and water, and obſerve how they continually generate one in another, and how the conſtellations do rule in them, as in their own property; we

ſhould by degrees come to ſee the ſeparation or diſtinction, and the eternal mother, the genetrix or bringer-forth of all things.

2. We have it clearly and plainly in ourſelves, and might ſee it in all things, *if we were not ſo mad, blind and ſelf-conceited as to be drawn and led by the ſchool-boy outward reaſon*; but were attentive, *and kept cloſe to the ſchool-maſter, who is the true and only teacher, and maſter of all maſters.*

3. We ſee indeed that all things ſpring out of the eternal mother, but if we would ſee the ground thereof, we muſt look upon the firſt mother, who in the original, without the light, is ſour, harſh, dark, hard, and cold, and yet there is the ſpirit of water in the bringing forth the light, and in the virtue of the light is the pure element of eternal nature.

4. She in her ſpringing forth in multiplication, has generated this world, and every creature [of, or] in it, as ſhe is in her own birth, where every fountain or ſource has a centre in it of ſeparation or diſtinction, but undivided, and in her unite in one. Nor is this world ſeparated, or ſundered from the eternal mother, but

is come to be material, and to have the outward ſun for its light, and life. *But that light and life is not the wiſe maſter himſelf, but the wiſe maſter* [*who is God*] *keeps that light and life ſtanding and continuing in the external matrix of this world, to manifeſt the eternal wiſdom:* for the ſun is neither the virtue nor wiſdom of God, but has a beginning through the will of God, and enters again into its ether, and it continually works according to its kind, vivifying and killing, without regard to evil, crooked, lame, or good, beautiful or potent; it cauſes to live and to die, affords power and ſtrength, and deſtroys the ſame again; and all this without any premeditated wiſdom: whereby we may perceive that it is not the divine providence and wiſdom itſelf, as the heathens did ſuppoſe, and fooliſhly rely upon the virtue thereof.

5. It ſeems ſtrange and wonderful to FINE REASON, to conſider how God has created the ſun, the ſtars, and four elements; eſpecially when it contemplates and conſiders the earth with its hard ſtones, and very rough, indigeſted, harſh ſubſtance, and ſees there are great rocks and cliſts

created, which are in part uſeleſs, and very hinderſome to the employment of the creatures of this world: then it muſes whence may this compaction ariſe in ſo many forms, and properties, of diverſe ſorts of ſtones, metals, and kinds of earth: Whence do ſuch manifold herbs, trees, and other productions grow.

6. In theſe muſings and contemplations man finds nothing; ſave only that he is obliged to acknowledge there muſt be a hidden power and might, which is abyſſal, and unſearchable, that has created all things as they are: and there his reaſon ſticks: Or elſe his mind runs to and fro in the creation, as a bird flies up and down in the air, and looks upon all things as an ox upon a new door of his ſtall, and never ſo much as conſiders what himſelf is.

7. For ſince the fall of Adam, we are become ſuch meer animals, that we do not conſider we were created in the image of God; and were endued with the right, natural, and genuine underſtanding, both of the eternal and temporal nature; ſo as to mind and bethink ourſelves by great earneſtneſs, to re-obtain that which we have loſt: and yet we have that very

firſt

firſt ſoul wherein the true underſtanding lies; if we did but ſeriouſly labour to have that light ſhine in us again which Adam and we his poſterity have loſt; and which is yet offered unto us out of grace.

8. Therefore there will be no excuſe at the great day of the Lord, when God ſhall judge the ſecret and hidden things of mankind; becauſe we would not ſincerely learn to know him, and obey his voice; which daily has knocked among us, and in us; and reſign up ourſelves unto him; that ſo our underſtanding might be opened: but preferred the running up and down as a beaſt void of underſtanding, ſearching in outward fictions, or in ſome carved work of outward nature: And a very ſevere ſentence ſhall he receive who will undertake to be called Rabbi, and Maſter, and yet neither knows the way of God, nor walks therein, but forbids thoſe who deſire to know and to do his will.

9. The creation of the outward world is a manifeſtation of the inward ſpiritual myſtery, namely, of the centre of eternal nature, with the holy element; and was brought forth by the eternal ſpeaking

Word, both from the property of the [four firſt forms or] dark world, and alſo of the light world: and therefore the outward eſſence of this world is good and evil.

10. We are not to think, that there is the like in heaven, or in the pure eternal element, [that is, in the ſpiritual world] for in the ſpiritual world there are only the properties of poſſibility, but not at all manifeſt in ſuch a harſh property; but are as it were ſwallowed up; as the light ſwallows up the darkneſs, and yet the darkneſs really dwells in the light, but is not apprehended.

11. When the ſpeaking eternal word in love and anger [for Lucifer's malicious iniquity ſake] did move itſelf in the properties; namely, in the eſſence wherein Lucifer ſat, [in his angelical form in the good, holy eſſence, as to the generation of the divine meekneſs] to caſt this wicked gueſt out of his pure habitation, into eternal darkneſs; for God would not beſeem that he ſhould any longer have thoſe manifeſted powers wherein he was a prince; then the eſſence was compacted, and thoſe

powers

powers coagulated: and the ſpeaking word of God, which dwelt in the manifeſted powers and properties, took away the diſobedient child's patrimony, and caſt him as a perjured wretch, out of his inheritance, into an eternal priſon, into the houſe of darkneſs and anger; wherein he deſired to be maſteri over the eſſence of God's love.

12. We may ſee very clearly that it is thus: for there is nothing in this world ſo evil, but it has a good in it: the good has its riſe originally out of the good or heavenly property, and the evil has its deſcent from the property of the dark world; for both worlds, namely, light and darkneſs, are in each other as one, and therefore they alſo went together into the compaction or coagulation; and that from the degrees, condition or properties of the pure eternal nature: namely, from the four forms or properties to the fire life; and alſo from the properties in the oily, and ſpiritual watry light's eſſence.

13. The groſſneſs of the ſtones, metals, and earth, proceed from the property of the dark world; underſtand as to the ſub-

ſtance, and not the ſpirit: for the ſpirit of the groſſneſs is in the poiſonful life, in which Lucifer is a prince of this world; but the heavenly part holds the groſſneſs and poiſonful ſource captive; ſo that the devil is the pooreſt creature in the eſſence of this world; and has nothing in this world for his own poſſeſſion, ſave what he can cheat from the creatures that have an eternal being; that enter with their deſire into the anger of God, that is, conſent unto his juggling incantations.

14. If we would rightly conſider the creation; we need no more than a divine light, and contemplation: it is very eaſy to the illuminated mind, and may very well be ſearched out. Let a man but conſider the degrees of nature, and he will ſee it very clearly in the ſun, ſtars and elements: the ſtars are nothing elſe but a chryſtalline water ſpirit; yet not material water, but powers of the ſalnitral flagrat in the fire.

15. For their orb, wherein they ſtand, is fiery; that is a ſalnitral fire; a property of the matter of the earth, metals, trees, herbs, &c. and of the three elements, fire, air, and water, and that which I find in

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the compaction of the earth, that is likewise in the aſtrum or conſtellation, and they belong both together as body and ſoul: the aſtrum or conſtellation betokens the ſpirit, and the earth the body.

16. Before the fall of Lucifer and creation of this world, all was mutually in each other in the eternal generation in the pure eternal element, as a powerful wreſtling love play, without any ſuch material ſubſtance, coagulation, or creatures.

17. But upon Lucifer's apoſtacy all the properties were kindled in the motion of the word, and therewith by the inflammation in the ſalnitral flagrat; each property did divide itſelf in itſelf; and was amaſſed by the awakened aſtringent impreſſion (namely, the firſt form in nature, which is called the Fiat) and ſo each became coagulated in its property; the ſubtile and pure in its property, and the groſs in its property; all according to the degrees; as the eternal generation of nature derives itſelf from the unity into the infinite multiplicity.

18. Good and evil is manifeſt in the aſtrum or conſtellation: for the wrathful fiery power of the eternal nature, ſo alſo,

the power of the holy ſpiritual world, is manifeſt in the ſtars, as an eſſential ſpiration: and therefore there are many light ſtars which we ſee, and many obſcure ſtars which we do not ſee, of which we have a likeneſs in the matter of the earth, which is ſo manifold: Whence divers ſorts of fruit grow, each according to the properties of the ſuperior ſpheres: for the earth being the groſſeſt ſubſtance, the mortal water is coagulated therein.

19. The Being of all beings is the one God: And all creation is deriving out of one only, into infiniteneſs: and the infinite is time and eternity, and the manifeſtation of the one; where each thing may be reduced out of one into many; and agāin out of many into one.

20. The eſſence of this world may be ſearched out, but the centre or point of motion will remain dark unto reaſon, and be unknown, unleſs there be another light given. Reaſon ſuppoſes it has it, and can mathematically deſcribe, demonſtrate, and meaſure it; but it has it not in the outward underſtanding.

21. The fire is the chief work maſter in nature, which puts forth from a ſmall

power

power *a little ſprout*, and out of the earth diſplays it into *a great tree* with many boughs, branches, and fruits; and then again conſumes and reduces all to aſhes and earth, from whence they firſt proceeded: And ſo alſo all things of this world do enter again into the one pure eternal element whence they came.

22. When we conſider the hierarchy, and the kingly dominion, in all the three principles in the place of this world: ſo far as the word reached forth itſelf to the creation of the outward world, with the ſtars and elements: then we have the ground of the punctum or central fire, or radical heat; the point of motion, the virtue of the light, and the royal throne, of which the whole creation is but a member.

23. For the ſtars, and four elements, and all whatever is bred and ingendered out of them, and live therein, do hang, or appertain unto one punctum; where the divine power has manifeſted itſelf, from itſelf in a form: and this punctum ſtands in three principles, namely, in three worlds: nothing can live in this world without this punctum, it is the only cauſe

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of the life and motion of all the powers; and without it all would be in the ſtillneſs or eternal ſilence, without motion.

24. We ſee in very deed; that the light is the only cauſe of all ſtirring, motion, and life: for every life deſires the power of the light: namely, the diſcloſed punctum: and yet the life is not the punctum; but the form of nature: and if this punctum did not ſtand open, then the kingdom of darkneſs would be manifeſt in the place of this world; and in that darkneſs [the place of wrath] Lucifer is a prince, and poſſeſſes the throne in the wrath of the eternal nature.

25. Therefore, O man, conſider with thyſelf, where thou art: namely; on one part, [that is thy body and outward carcaſs of clay, thou art a gueſt for awhile in this outward world, travelling in the vanity of time] under the influences of the ſtars, and four elements: One other part; [namely, thy ſoul in its own ſelf and creaturely being: that is, in its fallen ſtate; without the divine light or regeneration] in the dark world among the devils; and as to the third part, [namely, thy divine image and ſpirit of love, in the eternal light]

light] in the divine power in heaven: that property which is maſter in thee, its ſervant thou art: prank and vapour as ſtately and glorioufly as thou wilt in the ſun's light, yet thy fountain ſhall be made manifeſt to thee.

26. By the two words HEAVEN and EARTH we underſtand, in the language of nature, the whole ground of the creation; for by the word Heaven is underſtood how the water, namely, the groſſneſs in the mortal part, was coagulated, and ſeparated from the holy chryſtalline water, which is ſpiritual; where with the material, time began; as an eſſence expreſſed, or ſpirated out of the ſpiritual water. The ſpiritual water is living, and the ſpirated is lifeleſs, ſenſeleſs, void of underſtanding, and is dead in reference to the living water, of which Moſes ſays, God hath ſeparated it from the water above the firmament.

27. The firmament is another beginning, or inchoation of motion: the water above the firmament is the ſpiritual water, in which the Spirit of God rules and works: for Moſes ſays alſo, the Spirit of God moves upon the water; for the ſpiritual

tual pure eternal element moves in the four elements; and in the ſpiritual element the Spirit of God moves on the ſpiritual water: they are mutually in each other.

28. The heaven wherein God dwells is the holy element: and the firmament, or the gulf between God and the four elements, is the death; for the inward heaven has another birth, [that is, another life] than the elementary life has: indeed they are in one another, but the one does not apprehend the other: albeit they reſemble each other, [as ſilver and tin, &c.] and have very near affinity to each other; yet they are as the inward and outward water to one another; wherein alſo they are to be underſtood: they are ſtep ſiſters; each is from another principle to the other; indeed they come from one father, but they have two mothers; the one whereof is a virgin, the other defloured; and therefore they are ſeparated until the judgment of God, who will purge away the reproach and ſhame of this world through the fire.

29. When nature was inkindled, the one pure element did unfold and diſplay itſelf, into four properties, yet in itſelf is only one,

one, and dwells in the eſſence where the fire is mortified by the love properties: otherwiſe the outward earth could bring forth no fruit. Thoſe that are now called the four elements are but properties of the true element; which is neither hot nor cold, neither dry nor moiſt; but in perfect temperature: it is the motion or outbirth of the inward heaven: it is the firſt divine manifeſtation out of the fire through pure eternal nature: it is the true angelical life as to the creature: and when the properties of pure eternal nature work therein; it is called, and is Paradiſe.

30. Moſes writes, that "God created "the heaven out of the midſt of the wa- "ters;" let us underſtand it right. The aſtrum [by which I underſtand the whole ſtarry heaven, with all its powers, properties, influences, and conſtellations, internal and external] is an external water ſpirit, namely, the powers of the outward water: and the material water is the body wherein the powers work. Now the fiery, airy and alſo earthly ſource is in the aſtrum: the like is alſo in the material water: the ſuperior aſtrum is the life and dominion of the inferior, and inkindles the inferior,

whereby

whereby the inferior does act, move and work.

31. Thus we understand what the outward heaven is, namely, the powers or conception of the water. The Word or power Fiat, which began with the beginning of this world, is still in the creating; it yet continually creates the heaven out of the water: and the Spirit of God still moves upon the water: and the holy water is yet continually separated from the water under the firmament.

32. This holy water is that, of which Christ told us, that "he would give us "it to drink: that should spring up in "us to a fountain of eternal life:" the holy heavenly corporality does consist therein; it is the body of Christ which he brought from heaven; and by the same introduced heavenly paradisical essentiality, into our dead or decayed body; and quickened ours in his; understand in the mark or limit of the covenant in the essence of Mary.

33. In this heavenly essence the baptism, and the supper of the Lord do consist: for this holy essence of the heavenly holy virginity, with the holy tincture, has

destroyed

deſtroyed death; and bruiſed the head of the ſerpents might in the wrath of God; for the divine power is the higheſt life therein.

34. Thus we underſtand how the holy heaven, wherein God dwells, moves in the Fiat, or the created heaven, and that God is really preſent in all places; and inhabits all things: but he is comprehended of nothing: He is manifeſt in power in the inward heaven of the holy eſſentiality; namely, in the pure eternal element.

35. This holy, pure element [in the beginning or inchoation of the four elements] did penetrate through the earth; and ſprang [or budded] forth in the holy powers, property, and bare fruits, of which man ſhould have eaten in a heavenly manner in Paradiſe.

36. But when the holy element diſappeared in man; the curſe entered into the earth, and ſo Paradiſe was quaſhed in the four elements, and continued retired in itſelf in the inward pure element; there it ſtands yet open unto man, if any will depart from this world's eſſence, and enter into it upon the path which Chriſt has made open.

37. It

37. It is written by Moſes, that "God "looked upon all that he had made, "and behold it was very good." Now man, for whoſe ſake the earth was accurſed; had not introduced any thing into the earth, whereby it was made ſo evil as to cauſe God to curſe it; ſave only the falſe and faithleſs imagination of his deſire to eat of the evil and good: ſo as to awaken the vanity of nature in him to know evil and good. From that deſire the hunger entered into the earth, from whence the outward body was extracted as a maſſe, and ſet the hunger of its deſire again upon its mother, and araiſed the root of vanity out of the dark impreſſion of the centre of nature, whence the tree of temptation, namely, of evil and good grew manifeſt to him; and when he did eat thereof, the earth was accurſed for his ſake.

CHAP.

CHAP. VII.

Of the myſtery of the creation.

1. WE are now to conſider the greateſt myſtery of this outward world between the elements and the aſtrum: the elemental ſpirit is ſeverized from the aſtral ſpirit, and yet not parted aſunder; they dwell in each other as body and ſoul: but the one is not the other: the aſtral ſpirit makes its bodies, as well as the elemental ſpirit, and that in all creatures; in animals, and vegetables.

2. All things of this world have a twofold body; namely, an elemental from the fire, air, water, and earth; and a ſpiritual body from the aſtrum: and likewiſe a twofold ſpirit: namely, one aſtral, the other elemental.

3. Man only (among all the earthly creatures) has a threefold body and ſpirit: for he has alſo the internal ſpiritual world in him; which is likewiſe twofold: namely, light, and darkneſs; and alſo corporally

rally and ſpiritually: this internal ſpirit is the ſoul; but the internal body is from the water of the holy element, which died in Adam, that is, diſappeared as to his life, when the divine power parted from him, and would not dwell in the awakened vanity.

4. Which holy body muſt be regenerated, if his ſpirit will ſee God, otherwiſe he cannot ſee him; "Except a man be "born again of water, and of the Spirit, "he cannot ſee, nor enter into the king-"dom of God," as our Lord told Nicodemus. He muſt be born anew of the water of the holy pure element in the ſpirit of God, who has manifeſted himſelf in Chriſt [in us] with this ſame water ſource: that his diſappeared holy body may be made alive in the holy water and ſpirit: elſe the ſoul has no ſenſe nor ſight in the holy life of God.

5. This twofold outward body; namely, the aſtral and elementary, is now to be pondered, and punctually conſidered of, if we would underſtand nature: for in theſe [bodies] the dominion of all external creatures, and eſſences is couched: they often times are contrary one unto another, whence ſickneſs,

ſickneſs, corruption, and death ariſes, and one ſevereth from the other. And without this underſtanding let none call himſelf maſter [or learned] in nature.

6. The ſiderial body is the higheſt, except the divine, in man: for the elemental body is only its ſervant or dwelling houſe, as the four elements are only a body or habitation of the dominion of the ſtars.

7. The elemental ſpirit and body; is inanimate and void of underſtanding: it has only luſt and deſire in it: vegetation is its right life: for the air [or breath] has no underſtanding without the aſtrum; the aſtrum gives the diſtinct underſtanding of all eſſences in the elements: the ſiderial body dwells in the elemental; as the light world in the darkneſs: and it is the ſiderial ſpirit from the aſtrum principle, that gives reaſon, and is the true rational life; but it has no right divine apprehenſion, nor conception of ſpiritual things. It is the inward light, and power of the light, that gives in man the right divine underſtanding.

8. The whole aſtrum is nothing elſe but the external expreſſed word in the ſound:

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it is the inſtrument whereby the holy external ſpeaking word ſpeaks and forms externally: for they are meer powers which enter into and mutually embrace each other, whence ariſes the ſound in the eſſence: and the deſire, namely, the fiat receives this ſound, and makes it ſubſtantial: this ſubſtance is a ſpirit of the ſtars: which the elements receive into them: and coagulate it in them, and hatch it, as a hen her eggs: whence the true rational life is in the elements: and thus alſo is the ſyderial ſpirit hatched, and coagulated in all creatures.

9. For the male and female do mutually caſt a ſeed, which is a ſulphur of the aſtrum and four elements, that afterwards is hatched in the matrix, and coagulated to a living ſpirit.

10. And when the fire is inkindled in the ſeed that is ſown in the matrix: the ſpirit ſevers itſelf from the body, as appropriate, [like as the light from the fire] according to the right of the eternal nature: and two becomes manifeſt in one; namely, a ſpiritual body from the aſtrum, and a fleſhly body from the four elements.

11. And

11. And this ſiderial ſpirit is the ſoul of the great world which depends on punctum ſolis; and receives its light and life from it: and as all the ſtars do take light and power from the ſun; ſo do they likewiſe take their ſpirit.

12. The ſun is the centre of the aſtrum: and the earth the centre of the four elements: they are to one another as ſpirit and body; or as man and wife. The aſtrum notwithſtanding has another wife, where it hatches its eſſence, namely, the moon, which is the wife of all the ſtars; but eſpecially of the ſun; I mean in the eſſence of operation.

13. Not that the aſtrum is wholly ariſen from the punctum of ſol; but in that I call it the centre of the ſtars, I mean, it is the centre of the powers: the cauſe that the powers of the ſtars do act in the eſſence: it opens their powers, and gives its power into them; as a heart of the powers: they mutually rejoice in its eſſence, and are moved to deſire and act in its eſſence.

14. And even *here lies the great myſtery of the creation*; namely, that the internal [that is God] has thus manifeſted himſelf

with his eternal ſpeaking Word [which he is himſelf] and formed the external as a type of the internal: *in him all things live and move*, each in its principle, and degree.

15. The outward properties dwell in themſelves in the external, namely, in the expreſſed word, and are wholly external: they cannot in their own ſtrength reach the powers of the holy world: only the holy world penetrates them. That dwells alſo in itſelf: but in the punctum of ſol the eternal nature is open, and is the eighth number: the eternal magical fire, and in the fire the eternal tincture, is the ninth number: And in the croſs, in the tincture, where the deity manifeſts himſelf, is the tenth number: and beyond this manifeſtation is the eternal underſtanding: namely, THE ONE, that is, GOD JEHOVAH.

16. Not that God is divided, [or far off] only we ſpeak of his manifeſtation: *From what power the ſun has its ſhining luſtre:* And that the power is immutable, *ſo long as time endureth.*

17. For its luſtre or ſhining light, has a degree of a more deep original than the external world has manifeſted in it: this

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the wiſe heathens obſerved, and adored it for God; ſeeing the true God, who dwells, without all nature, in himſelf, was not known unto them.

CHAP. VIII.

Of the difference of the heavenly and earthly man.

1. THE text in Moſes ſpeaks very cleary and fully, where it ſays, "And God created man in his own image; "in the image of God created he him: "male and female created he them." By the creating is underſtood the body, which is two-fold, namely, a ſpiritual body, and a corporeal, [that is, a fleſhly body] the verbum fiat itſelf did figurize and form it into a ſpiritual man, out of all the three principles, namely, according to the inward divine world; according to the fiery light world; and the outward world.

2. The ſpiritual body is the image of God: which the fiat cloathed with the

essence out of all essences, namely, it cloathed it with the heavenly holy essence, the heavenly holy corporality of the inward holy love desire: and from the outward love desire it was cloathed with the limus of the earth and the other elements, together with the visible constellation of the third principle.

3. The inward holy man was in the heaven of God, a limus of the holy spiritual heaven: therefore says Moses, "God "created man in his image," [to the image of God] for IN betokens that he was known by the Spirit of God in this essence from eternity in the mystery of wisdom: and into this knowledge God introduced the essence, and he created the essence To THE image of himself. And the outward man was in the outward heaven, a limus of the outward heaven.

4. Thus understand, by the inward creating, the true heavenly image; namely, an holy spiritual man out of all the properties of the angelical divine world: by the inward body, understand the one only pure element, whence the four were expressed: and understand the outward man for the outward world with the stars and four

four elements, namely, fire, air, water, and earth; and alſo for the outward tincture, which is linked with the inward tincture in the holy expreſſed word, and is only ſevered by the third principle: wherein alſo the inward puts forth an external life. The inward is holy, and the outward life or principle in the tincture would be likewiſe holy, if the curſe was not come into it by reaſon of the awakened vanity: yet if the vanity be ſevered from the tincture then it is holy and a Paradiſe; which ſhall open at the end of this world.

5. Moſes ſays further, "God breath-
" ed into man the breath of life, and he
" became a living ſoul:" this ſignifies the living, ſpeaking, underſtanding ſpirit, out of all the three principles, namely, out of the inward fire world; which is manifeſt through the dark world, [underſtand out of the firſt principle, in the centre of the eternal nature in the might of the dark and fire world] and is the true eternal creaturely ſoul: Out of the holy light world [underſtand out of the ſecond principle, namely, the holy kingdom of the manifeſted power of God in the holy ſpi-

ritual body of the holy pure element] and the light's breath, is the true underſtanding ſpirit of the ſoul: And out of the outward æriał world [underſtand out of the third principle, where the air ſpirit has dominion] and the outward air breath, is the rational power wherewith man rules over all the creatures of this world; and is the rational ſoul in the vegetative beſtial life.

6. And the ſoul, in its real life and underſtanding, conſiſts in three kingdoms.

The firſt is the potent might of eternity, the dark and fire world, the centre of eternal nature, according to which God calls himſelf "a ſtrong zealous angry "God and conſuming fire:" [and in which the devil has wholly plunged and diabolized himſelf.]

The ſecond is the holy light world, where the eternal underſtanding has diſplayed itſelf through the fire's ſharpneſs, in the light of the great fiery love deſire, and turned the wrathful dark and fiery property, to a kingdom of joy; which is the true manifeſtation of the Deity; and is

called

called the holy heaven of the angelical delight and bliſs.

The third kingdom or world, is the outward aſtral and elemental kingdom, namely, the air with its domineering conſtellation; out of which conſtellation the five ſenſes take their original, and wherein the vegetable and reaſonable life conſiſts: this is the rational power, and the animal or beſtial ſoul which rules over all that is of this world.

7. And yet there is but only one ſoul, ſtanding in three principles; namely, in the kingdom of God's anger: in the kingdom of God's love: and in the kingdom of this world. And if this were not, then it could not be ſaid, the ſoul went into heaven or hell, if heaven or hell were not in it. When the air, namely, the outward kingdom of time doth leave it, then is the ſoul manifeſt either in the dark fire kingdom of God; or in the holy kingdom of light in the love-fire of the power of God; whereunto it has given up itſelf in this life time, there it ſtands when the outward life leaves it.

8. And a judgment will paſs upon it, if it departs out of that order wherein God

introduced it in the beginning: If it goes out of the divine harmony, out of the order of the manifeſted word of God's power: and in its own power and liberty does manifeſt or produce another will in itſelf of other properties, out of the ſtrong might of the eternal nature.

9. The whole man with body and ſoul, is three-fold; and yet but one only man: the body is out of a three-fold eſſence: and the ſoul is out of a three-fold property of the ſpirit. You have an example thereof in the fire, light, and air: the fire has another property than the light and air have; the fiery body is the eternal conſtellation, namely, the great myſtery, out of which the outward conſtellation was produced, and brought into a creatural being.

10. When we conſider the image of God, which God created in Paradiſe unto the eternal incorruptible life, then we can in no wiſe ſay of the groſs fleſhly image, that the groſs property of the earthlineſs is the image of God, which can poſſeſs the holy word: for it is not of the ſame eſſence and ens; whereof Chriſt ſpeaks, "The Spirit is life; the fleſh profiteth no-

"thing."

" thing." John vi. Alſo " fleſh and blood " ſhall not inherit the kingdom of heaven :" and yet verily the true body is compriſed in this beſtial groſs property; as the gold in the ore.

11. All that is earthly on man, is beſtial and corruptible, and not man; for although God created man an external body out of the limus of the earth, yet it is not to be conſidered of us, as now it is; for the true human body according to the inward world, is a ſpiritual ſulphur, a ſpiritual mercurius and a ſpiritual ſal: each property of the ſoul has a corporeal or eſſential quality on it.

12. God created ſuch a body, as the ſoul was in its eſſence, namely, in the ſpirated word of the underſtanding; and breathed the ſoul thereinto for the underſtanding; the true real body which is hidden in the groſſneſs, is a ſpiritual body in compariſon to the groſſneſs: it is created indeed in fleſh and blood, but in a fixed, ſtedfaſt, incorruptible fleſh and blood.

13. By the luſt and imagination of Adam, the groſſneſs was manifeſt; the true outward body is a ſulphureous, mer-

 curial,

curial, and ſaltiſh property; a pure eſſential power according to the nature of the ſoul: that which the ſoul is in the ſpirit the ſame is the true human body in the eſſence, as a manſion of the ſoul.

14. All the properties of the inward holy body, together with the outward, were, in the firſt man, compoſed in an equal harmony; no one lived in ſelf-deſire, but they all gave up their deſire unto the ſoul, in which, the divine light was manifeſt, as in the holy heaven: the light ſhone through all the properties and made an equal temperature in all the properties: all the properties gave their deſire unto the light, namely, into the manifeſted ſweetneſs of God, which penetrated all the properties; in which penetration they were all tinctured with the ſweet love: that ſo there was nothing but mere pleaſing love deſire and delight between them.

15. The inward holy corporality of the pure eternal element penetrated through the four elements, and held the limus of the earth [namely, the outward ſulphureous body] as it were ſwallowed up in itſelf. It was really there, but in manner as the darkneſs dwells in the light and yet its

darkneſs

darkneſs cannot be manifeſt for the light, but if the light extinguiſhes, then the darkneſs is manifeſt.

16. Thus the inward man held the outward captive in itſelf, and penetrated it, as a fire through heats an iron, that it ſeems as if it was all fire: but when the fire goes out, then the dark ſwart iron is manifeſt.

17. After this manner likewiſe was the firſt man when he ſtood in Paradiſe, in his fixed condition; in manner, as time is before God and God in the time; yet they are diſtinct, but not parted aſunder.

18. The outward ſpirit and body, was unto the inward as a wonder of divine manifeſtation, according to the fire-dark and light world, a mirror of the great omnipotence and omnipreſence of God: and the inward was given to it for a ruler and guide.

19. He had the knowledge of all tinctures: all was ſubject to him: and that becauſe the divine power was manifeſt in him: no heat nor cold did annoy him; for as there was a temperature in the body of the inward and outward man: ſo likewiſe there was nothing without the body

that could either deſtroy, or annoy this temperature: As gold indures in the fire, and as a tincture penetrates, and gives way unto nothing; ſo likewiſe, man was not ſubject unto any thing, ſave only and alone to the only God, who dwelt through him, and was manifeſt in him with the power of the holy eſſence; and this was an image and likeneſs of God, in whom the Spirit of God inhabited.

20. The child reaſon will not underſtand this right, and will ſay, I ſpeak of a two-fold man: but by the ſpirit of light I ſay, no! I ſpeak only of one only man, which is a likeneſs according to God, namely, according to the manifeſted God; according to the expreſſed formed word of the divine power, of divine underſtanding.

21. As all things are in God in eſſence, and yet he himſelf is not that very eſſence; and yet that eſſence rules every eſſence according to its property; ſo likewiſe the inward ſpiritual man is an image of the formed word of the divine power, and the outward an inſtrument of the inward: the outward man from the limus of the earth and four elements, with its outward conſtellation,

ſtellation, is only an inſtrument of the inward, wherewith the inward frames and makes what the inward ſpirit of the ſoul wills.

22. As we ſee that the will is the maſter in all purpoſes and undertakings; and ſee further, that the inward man has divine will and deſire, but the outward a beſtial will, which is ſo by reaſon of the fall: the whole man is but one only man: but his property lies in ſundry degrees according to the inward and outward heavens, namely, according to the divine manifeſtation through the ſeven properties of nature.

CHAP. IX.

Of Paradiſe.

1. MOSES ſays; that *when God had made man, that he planted a garden in Eden, and there he put man, to till and keep the ſame: and cauſed all manner of fruits to grow, pleaſant for the ſight and good for food: and planted the tree of life alſo, and the*

the tree of knowledge of good and evil in the midſt.

2. Here lies the vail before the face of Moſes; in that he had a bright ſhining countenance, that ſinful Iſrael cannot look him in the face; for the man of vanity is not worthy to know what Paradiſe is; and albeit it be given us to know it according to the inward hidden man: yet by this deſcription, we ſhall remain as dumb to the beaſt, but yet be ſufficiently underſtood by our fellow ſcholars in the ſchool of the great maſter.

3. Poor reaſon, which is gone forth with Adam out of Paradiſe, aſks where is Paradiſe to be had or found? Is it far off, or near? Or, when the ſouls go into Paradiſe whither do they go? is it in the place of this world, or without the place of this world above the ſtars? where is it that God dwells with the angels? and where is that deſirable native country where there is no death? Being there is no ſun nor ſtars in it, therefore it cannot be in this world, or elſe it would have been found long ago.

4. Beloved reaſon: one cannot lend a key to another to unlock this withal: and

if

if any have a key, he cannot open it to another; as antichriſt boaſts that he has the keys of heaven and hell; it is true, a man may have the keys of both in this life time, but he cannot open with them for any body elſe: every one muſt unlock it with his own key, or elſe he cannot enter therein; for the Holy Ghoſt is the key, and when any one has that key, then he may go both in and out.

5. Paradiſe was the heavenly eſſentiality of the ſecond principle: it budded in the beginning of the world through the earthly eſſentiality, as the eternity is in the time, and the divine power is through all things; and yet is neither comprehended or underſtood of any earthly thing in ſelf-hood.

6. In Paradiſe the eſſence of the divine world penetrated the eſſence of time, as the ſun penetrates the fruit upon a tree, and effectually works in it into a pleaſantneſs, that it is lovely to look upon and good to eat: the like we are to underſtand of the garden in Eden.

7. The garden Eden was a place upon the earth where man was tempted: and the Paradiſe was in heaven; and yet was in the garden Eden; for as Adam before his ſleep,

and

and before. his Eve was made out of him, was as to his inward man in heaven, and as to the outward, upon the earth; and as the inward holy man penetrated the outward, as a fire through heats an iron: ſo alſo the heavenly power out of the pure eternal element penetrated the four elements, and ſprang through the earth, and bare fruits, which were heavenly and earthly, and were qualified, ſweetly tempered of the divine power, and the vanity in the fruit was held as it were ſwallowed up, as the day hides the night, and holds it captive in itſelf, that it is not known and manifeſt.

8. The whole world would have been a mere Paradiſe, if Lucifer had not corrupted it, who was in the beginning of his creation, an hierarch in the place of this world; but ſeeing God knew that Adam would fall; therefore Paradiſe ſprang forth and budded only in one certain place, to introduce and confirm man in his obedience therein: God nevertheleſs ſaw he would depart thence, whom he would again introduce thereinto by Chriſt, and eſtabliſh him anew in Chriſt to eternity in Paradiſe, therefore God promiſed to regene-

rate

rate it anew in Chriſt, in the Spirit of Chriſt in the human property.

9. There is nothing *that is nearer you, than heaven, Paradiſe, and hell,* unto which of them you are inclined, and to which of them you tend or walk, to that in this life-time you are moſt near. *You are between both: and there is a birth between each of them. You ſtand* in this world *between both the gates,* and you have both the births in you; *God beckens to you in one gate,* and calls you; *The devil beckens you in the other gate,* and calls you; *with whom you go, with him you enter in.* The devil has in his hand, power, honour, pleaſure, and worldly joy; and the root of theſe is death and hell fire. On the contrary, God has in his hand, croſſes, perſecution, miſery, poverty, ignominy, and ſorrow: and the root of theſe is a fire alſo; but in the fire there is a light; and in the light the virtue: and in the virtue the Paradiſe: and in the Paradiſe are the angels, and among the angels joy. The groſs fleſhly eyes cannot behold it, becauſe they are from the third principle, and ſee only by the ſplendor of the ſun; but when the Holy Ghoſt comes into the ſoul, then he regenerates

it

it anew in God, and then it becomes a paradiſical child, who gets the key of Paradiſe, and that ſoul ſees into the midſt thereof.

10. But the groſs body cannot ſee into it, becauſe it belongs not to Paradiſe: it belongs to the earth, and muſt putrify and rot; and riſe in a new virtue and power in Chriſt; at the end of days: and then it may alſo be in Paradiſe, and not before: it muſt lay off the third principle: namely, this ſkin or covering which father Adam and mother Eve got into, and in which they ſuppoſed they ſhould be wiſe by wearing all the three principles manifeſted on them. Oh that they had preferred the wearing two of the principles hidden in in them, and had continued in the principle of light: it had been good for us. But of this I purpoſe to ſpeak hereafter when I treat about the fall.

11. Thus now in the eſſence of all eſſences, there are three ſeveral diſtinct properties, with one ſource or property far from one another; yet are not parted aſunder, but are in one another as one only eſſence; nevertheleſs the one does not comprehend the other: as in the three elements, fire, air, water; all three are in one another,

but

but neither of them comprehend the other: and as one element generates another, and yet is not of the eſſence, ſource, or property thereof: ſo the three principles are in one another, and one generates the other: and yet none of them all comprehends the other, nor is any of them the eſſence or ſubſtance of the other.

12. The third principle, namely, this material world ſhall paſs away and go into its ether, and then the ſhadow of all creatures remain, alſo of all growing things [vegetables and fruits] and of all that ever came to light: as alſo the ſhadow and figure of all words and works; and that incomprehenſibly, like a nothing: or ſhadow in reſpect of the light, and after the end of time, there will be nothing, but light and darkneſs: where the ſource or property remain in each of them as it has been from eternity and the one ſhall not comprehend the other.

13. Yet whether God will create more after this world's time; that my ſpirit doth not know: for it apprehends no farther than what is in its centre wherein it lives, and in which the Paradiſe and the kingdom of heaven ſtands.

CHAP.

CHAP. X.

Of the paradifical dominion, life, and condition, ſhewing how it ſhould have been if Adam had not fallen.

1. I Know the Sophiſt will here cavil at me; and cry it down as a thing impoſſible for me to know; being I was not there, and ſaw it myſelf: To him I ſay, that *I* in the eſſence of my ſoul, and body, *when I was not yet I*, but *when I was in Adam's* eſſence, *was there* and *did myſelf fool away my glory in Adam*, but being *Chriſt has reſtored it again* unto me, *I ſee in the Spirit of Chriſt what I was in Paradiſe*, and *what I am now in ſin*, and *what I ſhall be again:* therefore let none cry it out as a thing unknowable; for although indeed I know it not; yet *the Spirit of Chriſt knows it in me*; from which knowledge I ſhall write.

2. Adam was a man, and alſo a woman, and yet none of them diſtinct; but a virgin full of chaſtity, modeſty, and purity, namely the image of God: He had both the

the tinctures of the fire, and light in him; in the conjunction of which, the virgineal centre ſtood; we alſo ſhall be ſuch in the reſurrection of the dead; as Chriſt tells us, "That we ſhall neither marry, nor be "given in marriage, but be like the an-"gels of God." Matt. xxii. 30.

3. Such a man as Adam was, before his Eve was taken from him, ſhall ariſe and again enter into and poſſeſs Paradiſe; not a man or woman; but as the ſcripture ſays, "they are virgins, and follow God, and "and the Lamb, they are like to the an-"gels of God," yet not only pure ſpirit, but in heavenly bodies, in which the ſpiritual angelical body inhabits.

4. Seeing that Adam was created in Paradiſe to the life eternal in the image of God; and God breathed his life and ſpirit, into him; we can well deſcribe him, how he was in his innocency, how he fell: what he is now, and what he ſhall again be at laſt.

5. If God had created Adam for the earthly corruptible, miſerable, naked, ſick, beaſtial, toilſome life; then he had not brought him into Paradiſe: If God had deſired [or willed] the beaſtial copulation, and propa-

propagation, then he would inſtantly, in the beginning have created man and woman, and both ſexes would have come forth in the Verbum Fiat, into a diviſion of both tinctures, as it was in the other earthly creatures.

6. Every creature brings its cloathing upon it, from its dam [or mother's body] *But man, who comes into the world miſerable, naked, and bare, in deepeſt poverty, and inability; and is able to do nothing.* In his arrival into this world *he is the moſt wretched, forlorneſt, and moſt ſhiftleſs creature amongſt all kinds, and cannot at all help himſelf:* which does ſufficiently ſhow unto us, that he was not created of God unto this miſery, but in and unto his perfection; as all other creatures were to theirs; but which perfection the firſt man fooled away and loſt, by falſe luſt, wherein he ſlept; Whereupon God afterward in his ſleep did firſt figuriſe him in the outward Fiat [or let it be] to the natural life of man and woman, according to the property of all earthly creatures, *and hung upon him the worms carcaſs with the beſtial members for propagation, of which the poor ſoul is to this day aſhamed,* and

mourns

mourns that it muſt bear a beaſtial form on the body.

7. Two fixt and ſtedfaſt eſſences were in Adam [at the time his luſt threw him into his ſleep or ſwoon] namely, the ſpiritual body of the love eſſentiality of the inward heaven; which was God's temple: and the outward body, namely, the limus of the pure earth, which was the manſion and habitation of the inward ſpiritual body: which was in no wiſe manifeſt according to the vanity of the earth; for it was a limus an extract of the pure good part of the earth; which at the laſt judgment ſhall be ſevered in the earth, from the vanity, from the curſe, and from the corruption of the devil.

8. Theſe two, namely, the inward heavenly being and the outward heavenly being, were mutually eſpouſed to each other, and formed into one body, wherein was the moſt holy tincture of the fire and light, namely, the great joyful love deſire, which did inflame the love eſſence, ſo that both eſſences did ardently love each other, and deſire each other in the love eſſence: the inward loved the outward as its manifeſtation; and the outward loved the inward

as

as its greateſt ſweetneſs, joyfulneſs, and precious pearl: as its moſt beloved ſpouſe, or conſort; And yet they were not two, but one only body of a two-fold eſſence; namely, one eſſence inward heavenly holy: and one from the eſſence of time; which were eſpouſed and betrothed to each other to an eternal being.

9. And the magical impregnation, conception, and birth, did ſtand in this love-deſire; for the tincture penetrated through both the eſſences; through the inward and outward, and did ſtir up the deſire; and in the deſire was the Fiat, which the love lubet [or imagination] conceived, and brought into a ſubſtance; *thus the likeneſs of the expreſs image was formed in this ſubſtance, being a ſpiritual image according to the firſt God created.* For as the Fiat conceived, and formed the firſt image; namely, Adam; ſo alſo the likeneſs was conceived, out of the firſt for propagation.

10. Underſtand, if it had been that Adam had ſtood, then it had been that the magical birth had been thus effected, not by a ſundry peculiar iſſue from Adam's body, as now; but as the ſun through-ſhineth the water, and rends (or tears) it not:

even

even ſo, the ſpiritual body, namely, the birth had been brought forth, and in its coming forth had become ſubſtantial, without pains, cares and diſtreſs, in great joyfulneſs and delight, and had been a virgin-like image wholly perfect according to the firſt.

11. Which afterward, when Venus's matrix was taken from Adam, and formed into a woman, muſt be done through anguiſh, trouble, ſmart, pangs and diſtreſs; as God ſaid to Eve, " I will multiply thy " ſorrows when thou conceiveſt, thou ſhalt " now bring forth children with ſorrow, " and thy will ſhall be ſubject unto thy " huſband;" Wherefore? becauſe it was ſprung forth from the man's will: Eve was half the Adam, namely, the part wherein Adam ſhould have loved himſelf; and imbodied his iſſue: but when he ſtood not, the ſame was taken from him in his ſleep and formed into a woman: therefore when Adam ſaw her, he ſaid: ſhe ſhall be called woman [or manneſs] becauſe ſhe is taken out of man.

12. Man ſhould have walked naked upon the earth, for the heavenly inward part penetrated the outward, and brightneſs was

his cloathing; he ſtood in great beauty, glory, joy, and delight, in a child-like mind. He ſhould have eaten and drank in a magical manner; not into the body, as now, but in the mouth; there was the ſeparation; for ſo likewiſe was the fruit of Paradiſe.

CHAP. XI.

Of the birth of the woman, and Adam's being ordained to the outward life, and his reſtoration by Jeſus Chriſt.

1. NOW Moſes ſays; that the Lord God ſaid "It is not good that man ſhould "be alone, we will make an help meet for "him." When God had created all creatures with the whole creatural hoſt, Moſes ſays, "And God beheld all things which he had "made; and lo it was very good;" and confirmed all to its propagation. But here he ſays of man "It is not good he ſhould "be alone;" for he ſaw his miſerable fall that he could not, through his luſts, magically propagate himſelf; and ſaid, "We "will make an help meet for him."

2. And

2. And Moſes ſays "God cauſed a deep "ſleep to fall upon the man, and he ſlept, "and he took one of the ribs out of his ſide, "and made [or built] a woman thereof, and "cloſed up the place with fleſh." Moſes ſays, the woman was made of a rib out of Adam's ſide, who will underſtand this without divine light? for here lies the vail before the brightneſs of Moſes's face, by reaſon of the unworthineſs of the beaſtial man.

3. For we find, that the woman was taken and formed in the Fiat out of Adam's eſſence; out of his body and ſoul. But the rib betokens Adam's diſſolution or breaking; namely, that this body ſhould and would be deſtroyed; for in the place of this rib Longinus's ſpear muſt afterwards, when Chriſt was crucified, enter into the ſame, and tincture and heal the breach in the wrath of God with heavenly blood.

4. Now when Adam's hunger was ſet after the earthlineſs; it did by its magnetick power, impreſs into his fair image, the vanity of evil and good; whereupon the heavenly image of the angelical world's eſſence did diſappear; as if a man ſhould inſinuate ſome ſtrange matter into a burning and light-ſhining candle, whereby it ſhould become

come dark and at laſt wholly extinguiſhed: ſo it went alſo with Adam, ſo rhe by his luſt brought his will and deſire from God firſt into ſelf-hood, and vanity, and thereby began to darken the light of his divine life, and then broke himſelf off from God, namely, from the divine harmony.

5. For even then, he forthwith ſunk down into a ſwoon, or ſleep, which is a figure of death: for the image of God, which is immutable, does not ſleep: whatſoever is eternal has no time in it; but with the ſleep the time was manifeſted in man; for he ſlept in the angelical world, and awaked to the outward world.

6. His ſleep was the real type of the reſt of Chriſt in the grave, where the new regenerate life in Chriſt's humanity muſt enter into Adam's ſleep, and awaken it again to the eternal life, and bring it out of time into the eternal being.

7. And as Adam's eſſence was broken and divided, when the woman was taken out of him, ſo muſt Chriſt's body be bruiſed on the croſs from the ſixth unto the ninth hour, for ſo long was the Fiat in Adam's ſleep in the ſeparating of the man and woman [or a making the ſex of male and female]

for

for in ſuch a ſpace of time the woman was compleatly finiſhed, and brought forth out of Adam into a female perſon [or image]

8. And when Chriſt on the croſs had again accompliſhed this redemption of our virgin-like image from the divided ſex, of male and female [from the man and woman] and tinctured it with his heavenly blood in the divine love; he ſaid it is finiſhed: for before he ſtood in Adam's thirſt: [that is to ſay] as Adam did thirſt after the vanity: ſo Chriſt did now fill or ſatiate this thirſt of vanity, with the holy divine thirſt, and turned the will of the ſoul about, that it might again introduce its thirſt into God: And when this was brought to paſs, he ſaid; now it is finiſhed, and converted: Chriſt turned back Adam in his ſleep from the vanity: and from the man and woman, into the angelical image again. Great and wonderful are theſe myſteries, which the world cannot apprehend; for it is as blind in them, as a man that is born blind, is, to behold this world; but he that regards and finds them ſhall have great joy therein.

FINIS.

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